THE LIFE OF CHRIST

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Edited by
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W. C. BOWER

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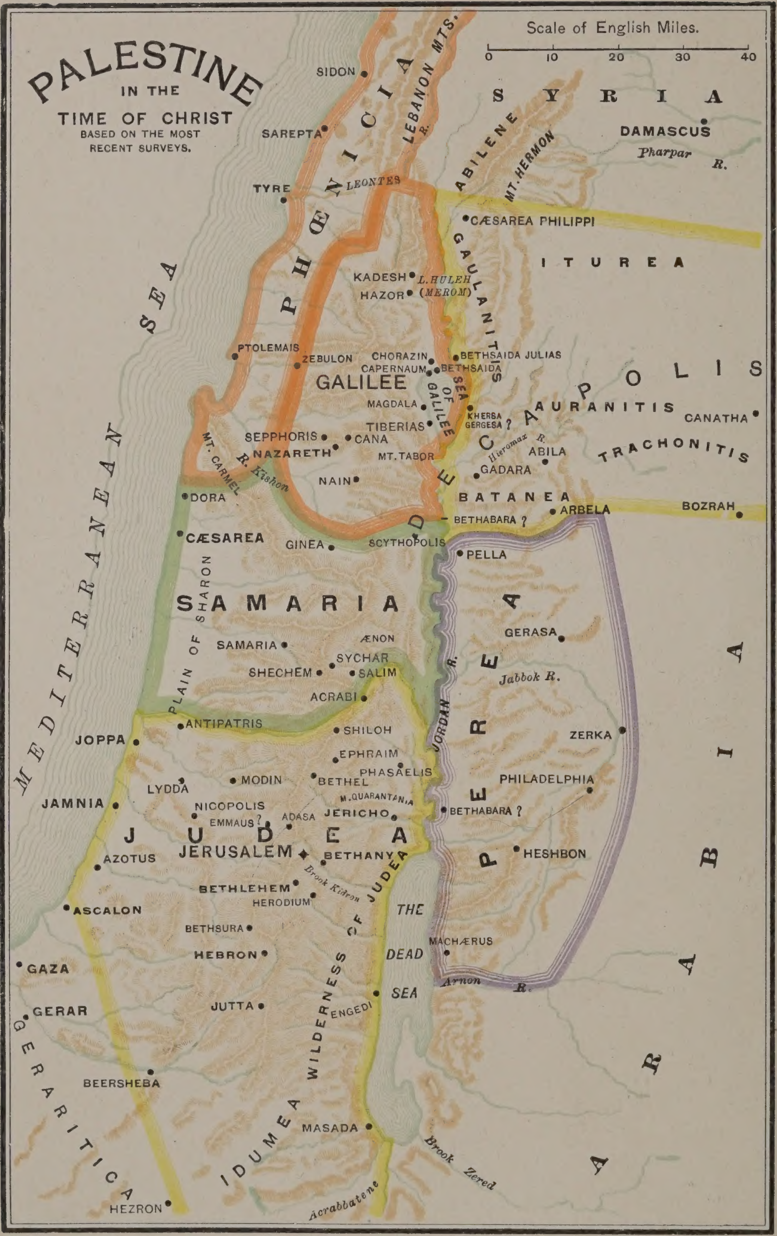
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BASED ON THE MOST
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GALILEE
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DECAPOLIS
MAGDALA
KHERSA
GERGESA ?
AURANITIS
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TIBERIAS
SEPPHORIS
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Hieromax R.
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NAIN
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ARBELA
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SHECHEM
SALIM
Jabbok R.
ACRABI
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THE LIFE OF CHRIST

FOR THE USE OF STUDENTS OF
HIGH-SCHOOL AGE

ADAPTED FROM THE LIFE OF CHRIST BY
ERNEST D. BURTON AND SHAILER MATHEWS

By
ISAAC BRONSON BURGESS

Revised Edition

THE UNIVERSITY OF CHICAGO PRESS
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EDITORS' PREFACE

The development in the field of religious education has made it plain that there can be no hard-and-fast curriculum for the church school or for other agencies by which morals and religion are to be taught children and youth. Each group of pupils must be carefully studied with reference to its own needs. It is far more important to develop the religious interest and activity of a class than to insist upon the precise sequence of textbooks in an elaborate course of study. The "Constructive Studies Series" attempts to meet the needs of the teacher without too precise adherence to any predetermined curriculum. Its various textbooks have been prepared to give pupils of different ages and development both a knowledge of the Christian religion and also inspiration and direction in the development of character. Especially do they seek to stimulate the self-activity of the pupils. In the nature of the case a textbook will be somewhat formal and didactic. The skilled teacher, however, will place emphasis where the needs of the class demand, and will develop discussion of social problems which grow out of the material of study. To this end, the "Series" which at the beginning was primarily concerned with biblical material and the biography of Christian leaders is constantly being enriched by the addition of volumes dealing with educational projects, the use of pageantry, drama, the discussion of social and international questions.

We assume that at some time in a normal religious experience the pupil will need the rich and significant material to be found in a study of the life of Christ. Generally speaking, this would be in the high-school period, when the youthful mind inevitably asks questions concerning the customs and the ideals which Christianity presents for the organization of conduct. At such time and with this interest, we believe that the pupil should be led not so much to a formal study of the scriptural material as to the actual construction of his understanding of Jesus and his teaching. The widespread use of the present volume convinces us that the method of study it represents will serve to give the pupil not only the information which is desired, but also an intelligent sympathy with the ideals of Jesus as a basis for his own moral life.

Editors
SHAILER MATHEWS
THEODORE GERALD SOARES
WILLIAM CLAYTON BOWER

AUTHOR'S PREFACE

According to present day pedagogy the curriculum should be made up of a series of life-experiences and these experiences should be determined by the life-situations of the pupils themselves. Inevitable questions immediately arise. If the child's learning is confined to his present experience, how about the acquisitions of the past—its wealth of thought, beauty, and invention that make all of life more fruitful?

This book adopts the solution of Professor Soares in his *Religious Education* (p. 132). After speaking of a father telling a story to his child, he continues:

> As the sharing of the story united the child with her father in a common experience, so should increasing knowledge unite the younger and the older members of society in the common experience of world life. Given this approach, the whole body of accumulated experience becomes available to the learner as he is able to re-experience it. Learning becomes essentially a dramatizing process. The learner is constantly putting himself into the scenes of the experience that he is studying and living as the original actors lived.

That is to say, through what almost seems the magical power of constructive imagination under the right conditions another's experience may become mine. We know that thousands of parents and teachers, hundreds of novelists, and even scores of historians and biographers are successful in making this transfer of experience.

This belief in the possibility of re-experience of historical events is the point of view of this volume. The notes on Bible passages not only make constructive imagination possible by giving clear images of external objects, but endeavor to stimulate the sense of dramatic movement. See, for instance, the comment on John the Baptist's ministry (p. 58), the call of the four fishermen (p. 75), or the incident of the paralytic let down through the roof (pp. 81, 82). Sometimes a master of imaginative description is pressed into service, as Edwin Arnold (p. 99), F. W. Robertson (p. 190), Beecher (p. 213).

But this is not all. The pupil after making the life and teaching of Jesus warm and vital is invited by "Problem" and "Project" to apply them to his own needs as presented in life-situations. See "Suggestions for Using the Book" under 4 and 7.

It is expected that the study of these problems and projects will give the pupil such an attitude of mind that it will become habitual in his study of the whole book. That is, he will come to think of the whole life of Christ as available to meet our needs and answer our life-questions, but that each must enter into its spirit for himself and gain its values by personal effort.

Further discussion of the relation between present and past experience may be found in C. A. McMurry, *Conflicting Principles in Teaching and How to Adjust Them*, especially chapter iv, "Dictation and Independent Thought"; Soares, *Religious Education*, especially the excellent chapter on "Education through Organized Knowledge"; Shaver, *A Project Curriculum for Young People*, especially the Preface and pages 14–23; and a series of six articles in the *New Republic* in successive issues from June 4 to July 9, 1930, under the general caption, "The New Education Ten Years After," especially the final article by Professor John Dewey (July 9, 1930) entitled "How Much Freedom in the New Schools?"

I am indebted to the editors of this series of books, Dean Mathews and Professor Soares, for repeated help; to Professor E. J. Goodspeed for his sympathetic interest and assistance; and to Dr. Erwin L. Shaver, author of *The Project Principle in Religious Education*, for his kindness in reading the section on projects.

One blustering day in November, 1904, I received a personal visit from Professor (afterward President) Ernest D. Burton. He asked me to undertake the original edition of this book, and during the nearly four years that preceded its publication I enjoyed his wise and scholarly leadership. The help then given has been of practical value in this revision, and the memory of his sympathetic and stimulating personality is still fragrant.

I shall be very grateful if any one will send me at the address below suggestions of any kind for the improvement of later printings.

ISAAC B. BURGESS

EATONTOWN, N.J.
August, 1930

CONTENTS

PAGE
LIST OF MAPS AND ILLUSTRATIONS xii
SUGGESTIONS FOR USING THE BOOK xiii
ON THE SHORTENING OF THE COURSE IN THE LIFE OF CHRIST . . . xvii
BOOKS ON THE LIFE OF JESUS AND HOW TO TEACH IT (BIBLIOGRAPHY) xix

INTRODUCTION

I. THE WORLD IN WHICH JESUS LIVED 1
II. THE SOURCES OF OUR KNOWLEDGE OF JESUS 14

PART I. JESUS BEFORE HIS PUBLIC MINISTRY

III. THE BIRTH OF JOHN THE BAPTIST AND JESUS FORETOLD . . 23
IV. THE BIRTH OF JOHN THE BAPTIST AND OF JESUS 31
V. THE INFANCY OF JESUS 38
VI. JESUS' LIFE IN NAZARETH 44

PART II. THE BEGINNING OF THE PUBLIC MINISTRY OF JESUS

VII. THE PROPHET OF JUDGMENT AND A NEW SOCIAL ORDER . . 55
VIII. JESUS ORGANIZES HIS OWN IDEALS 62

PART III. THE BEGINNING OF JESUS' WORK IN GALILEE

IX. JESUS TAKES UP THE WORK OF JOHN THE BAPTIST . . . 71
X. JESUS BREAKS RELIGIOUS CUSTOMS 81

PART IV. A PERIOD OF CONFLICT IN GALILEE

XI. THE ORGANIZATION OF JESUS' MOVEMENT AND A SUMMARY OF HIS CHIEF TEACHINGS 91
XII. HOW DIFFERENT PEOPLE ACCEPTED JESUS 98
XIII. JESUS DESCRIBES THE KINGDOM OF GOD 105
XIV. STORIES OF THE POWER OF JESUS 114
XV. THE GROWING INFLUENCE OF JESUS 120
XVI. THE TIDE OF JESUS' POPULARITY EBBS 129

PART V. THE PERIOD OF PREPARATION FOR THE APPROACHING CRISIS

XVII. JESUS FINDS SAFETY OUTSIDE OF GALILEE 137
XVIII. THOU ART THE MESSIAH! 142
XIX. CHARACTERISTICS OF A FOLLOWER OF THE MESSIAH . . . 151

PART VI. THE LAST PERIOD OF PUBLIC TEACHING

PAGE
XX. The Last Phases of the Public Ministry 159
XXI. Teachings as to the Fundamentals of Religion . . . 165
XXII. Further Teachings as to the Fundamentals of Religion 172
XXIII. Religion in Action 179
XXIV. The Last Teachings of the Public Ministry 188

PART VII. THE PASSION WEEK

XXV. Public Announcement of Messiahship 197
XXVI. Final Conflicts with the Religious Authorities . . . 206
XXVII. Jesus' Last Teaching as to the Kingdom 213
XXVIII. Jesus' Last Days with His Disciples 220
XXIX. The Arrest, Trial, and Execution of Jesus 230

PART VIII. THE RESURRECTION

XXX. The Appearances of Jesus after His Death 245
Suggested Projects on the Life of Christ 259
Indexes 275

LIST OF MAPS AND ILLUSTRATIONS

Map of Palestine . . . . *Frontispiece*
Nazareth . . . . *facing* 26
Christ and the Fishermen, *Zimmermann* . . . . *facing* 74
Christ and the Rich Young Man, *Hofmann* . . . . . . *facing* 184
Map of Jerusalem and the Roads to Bethany 198
Plan of Herod's Temple 201
The Mount of Olives and Garden of Gethsemane . . . *facing* 230

SUGGESTIONS FOR USING THE BOOK

Before speaking of how to use the book a few words will be helpful as to its history, its purpose, and its relation to other books. The original Burgess *Life of Christ* was published in 1908 in order to adapt the Burton and Mathews *Life of Christ* published in 1900 to pupils of high-school age. The Burton and Mathews *Life of Christ* was revised and republished in September, 1927. This revision of Burgess' *Life of Christ* is based on the revised Burton and Mathews and contains the following new and outstanding features of that book:

a) It treats the three Synoptic Gospels, Matthew, Mark, and Luke, by themselves.

b) Instead of using the Stevens and Burton *Harmony* it is based on a new harmony, called the *Student's Gospels*, which attempts to harmonize only the synoptics. For the advantages of confining the study in the main to the first three gospels in the case of elementary students see paragraph 23.

c) The text of this harmony is that of Goodspeed's *American Translation of the New Testament*, first published in 1923. The harmony is divided into paragraphs (marked §), and the titles and scripture references of these paragraphs are reprinted at the heads of the chapters in which they are treated. The titles of the paragraphs have purposely avoided the conventional and external and have sought to reflect in a modern way the inner life of Jesus and his followers.

d) In accordance with the trend of modern education the book aims so to bring the facts of Jesus' life into the thinking of the student that they will influence his conduct and shape his life-experience. The treatment aims to apply the life and teachings of Jesus to life-situations and social conditions here and now.

In further elucidation of these introductory words and as a guide to both pupils and teachers in using the book the following "Suggestions" are offered:

1. It demands, first of all, *a mastery of the facts of the scripture narrative.* The student is brought face to face with the gospels, which are our principal sources of knowledge for the life of Jesus. The first duty of a historian is acquaintance with his sources.

Two cautions seem necessary here:

a) "Mastery of the facts" does not mean a monotonous "memory grind." There must, to be sure, be constant use of rational memory but it must be memory whetted by the inherent interest of the facts themselves and rendered permanent by the use of the facts in the way described in later suggestions.

b) "Mastery of the facts" does not mean equal emphasis on every verse of the gospels. Perspective is needed in the picture. A whole lesson is given to the thirteen verses (Luke 40–52) telling of the boy Jesus, while two chapters in Matthew on the "End of the Age" are condensed into a few sentences with a page of comment. For the young people who will use this book narrative is emphasized rather than discourse, while taste and previous training are considered in assigning tasks to individual pupils.

Usable acquisition requires not only an open and eager mind in the first contact with the facts, but a repeated and varied review of these facts. To secure this there should be frequent repetition of the analysis of the life of Christ contained in the Table of Contents, with careful attention to the eight "parts" with the "chapters" under each and faithful use of the review questions given at the end of each part. In addition, the cross-references will be found most valuable not only in intelligent review but also in correlating the details of Christ's life so as to bring out its main purposes and achievements.

2. If such emphasis is laid upon the Bible text it follows that the text chosen should be the best possible and the best adapted to young people. Now the modern-speech translations have manifest advantages over the King James Version or even the American Revision. They utilize and apply the recently discovered fact that the New Testament is not written in classical or literary Greek, but in the common, everyday speech of the people. They are simple, idiomatic, and pithy, free from quaint, old-fashioned, obsolete, and conventional words and phrases. They do not strike people unfamiliar with current religious speech as "queer," and it is just these people (more than half our population according to the latest figures) that we are trying to win to Bible study and the church. For the detailed illustration of the advantages of a modern-speech version. see paragraphs 58 and 104*a* last part.

The particular translation which we have adopted as the basis of this book is that of Professor Goodspeed. He is a ripe New Testament scholar of many years' experience, his translation is "American" in the sense of using language that is familiar and appealing to American ears, and it is already widely used in this country. We strongly recommend that every student have a copy of this modern speech New Testament or at least that portion covering the Synoptic Gospels. The publishers will furnish it at a nominal cost. Every teacher should own and every student have access to the *Student's Gospels*, the harmony referred to above. It is most valuable in showing the relation of the parts of the narrative to each other and just what is supplied by each gospel writer.

At the same time the use of Goodspeed's translation is not compulsory. The notes in this book are so worded that they can be understood by those having in hand only one of the older versions.

3. The method of study here proposed demands real and vital understanding of the scripture material. The student should constantly ask himself: "What is the actual meaning of this? For what thought in the mind of the speaker did these words stand? Where was he when he said them?"

It is to secure such understanding and to give definiteness to the student's work that the "Questions and Suggestions for Study" are inserted. They have been made numerous so that the pupil's work may be comprehensive, that he may not lightly pass over essential points. Though the teacher will doubtless use many of these questions in the recitation they are meant primarily for the pupil to put to himself in his private study.

4. Throughout the book the needs of the pupil have been kept in view rather than the acquisition of subject matter for its own sake. Accordingly, with each lesson problems connected with the subject matter of that lesson, but also with life-situations in the experience of the pupils, are proposed for discussion.

An effort has been made to show the breadth of the problem, the basis for opposing views, and the need of investigation before discussion.

Note the difference between the questions referred to in (3) above and those referred to here. Those are questions to test one's understanding of the Bible text; these are intimate problems of living which appeal to all and may be illuminated by the experiences of others through discussion.

5. The method aims to encourage the student to do constructive work. Out of the scripture material, rightly understood, he is encouraged to make for himself a "Life of Christ" which, though necessarily only a sketch or foundation, shall be, as far as it goes, true to the sources and the facts. Unless unavoidable obstacles exist, this part of the work ought by no means to be neglected. Personal experience convinces us of its high utility.

The earlier chapters of this volume contain detailed and illustrated instructions as to the method of doing it. See, e.g., paragraphs 38, 47, 62.

6. In order to enlarge the horizon of both pupil and teacher "Topics of Study" have been given on subjects mentioned in the Bible text and abundant references to the best literature have been supplied. No one pupil or even teacher can use them all, but it is hoped that every teacher

and even every pupil will use and enjoy some of them. It is very difficult for one to feel that he is studying a subject rather than a book if all the material he uses is within the covers of a single book.

Many a pupil will find that a topic which he has picked up casually is in line with his deepest interests, and so come to pursue it with all the powers at his command. To him it may become a project.

7. In this book a large number of projects naturally growing out of the life of Christ are presented. It is hoped that they are sufficient in number and variety to meet the widely differing desires and purposes of the pupils in every class. There are topics of investigation in the Bible text, of original composition, of search and record in literature, history, biography, current events, community life. Others encourage manual skill, aesthetic taste, musical ability, dramatic ability, story-telling, etc., etc.

A careful discussion of the application of the project principle to this study with a long list of projects is given connectedly on pp. 259–74, at the end of this volume. It is thought they should be so arranged in order to be properly used. Many are closely connected in thought, and one often springs from the preceding. They should be read over repeatedly, one compared with another, and the scope and variety of the whole list comprehended.

It must be understood that a single project may often engage the attention of a pupil along with his regular study of the life of Christ for many weeks. Reference to a project may be made again and again if material in succeeding lessons make such reference appropriate.

8. The writer remembers how often and how earnestly President William R. Harper, a pioneer in this field, used to stress the need of "a sense of reality" in Bible study. We have tried to secure this by the use of maps, pictures, stories, biblical drama, extracts from and references to the best books of travel in Palestine, constant reference to current literature and current events, the use of an everyday speech, American version of the gospels, and finally the application of Jesus' example and teaching to the pupil's own life-situations.

Note especially the varied use of maps and pictures. In the book itself are very carefully selected pictures, some of them of actual scenes and objects, intended for repeated use. Repeated reference is made to stereographic photographs which give the effect of first-hand vision by preserving the three dimensions. These references are specific and at the very point where needed. It is expected that the pupil in constructing his life of Christ will in very many cases insert outline maps showing the journeys of Jesus together with Wilde or Perry pictures, giving scenes from his life. (Pictures may well be studied by the use of question and answer.)

ON THE SHORTENING OF THE COURSE IN THE LIFE OF CHRIST

As an introductory word it may be said that it is a good thing to have the whole life treated, even though it may be necessary in many cases to omit parts of it. If it is all there, you can get a cursory view of the whole, can get the unbroken sequence of events and an idea of the relation of the parts without studying it all minutely. Besides, you never can tell what you may need to use on occasion. As need arises any passage can be referred to (see Index of Passages, pp. 280–82).

1. Shorten the time necessary for the course, not by assigning all the material in longer lessons, but by eliminating the less essential material and retaining the more essential.

2. Yet do not break the unity of the whole. Select some one point of view and preserve the essentials from that point of view while leaving out the rest. For instance, you may take up the events of Christ's life leaving out very much of his teaching or you may take up the teaching fully leaving out many events. A consecutive course might be made to show how Jesus met opposition and another on how he won and trained his followers.

3. Not all the matter need be discussed in class with every group of students. Some of it may be gone over in study without classroom recitation. The large number of printed questions will help every pupil to test himself privately. This method of saving the time of the recitation period presupposes that the teacher will ask many questions to test the class and that members of the class will ask to have hard questions answered in the recitation hour.

4. Of course not all pupils are expected to be able to discuss all the topics or projects or problems, but every one of these may be needed to meet the needs or desires of individuals in the class. There may not be time to take up half of them in the open sessions of the class.

5. Make much of the summaries at the end of each part, and of the review questions.

6. Where there are parallel accounts of the same event, assign for study only one. It will be that of Mark unless Matthew or Luke have a much fuller account or one that brings in very significant facts. The teacher will find it necessary, if this is done, to go over the questions with the

class in advance and erase those upon the parallel accounts that are not to be studied.

7. Get a hint as to abridgment from the treatment in the different gospels. Mark and Luke shorten what appears as extended discourse in Matthew. There still remains much of the teaching of Jesus in his brief utterances in connection with his acts. This revision omits almost the whole of the Gospel of John because he writes with a different purpose from the synoptics. Mark and John begin their lives with the ministry of Jesus, leaving out the infancy stories. Nearly nine chapters of Luke are taken up with the Perean ministry, a separate period in the life of Jesus much of which can be omitted without breaking the continuity of the whole.

8. *How to make a course of twenty lessons.*—This can be done without seriously breaking the continuity of events. Omit the following chapters:

II, "The Sources of Our Knowledge" (may be used for reference)

III, IV, and V, the infancy period (his life at Nazareth is preserved in chap. vi)

XIX, XXI, XXIII, and XXIV mainly, discourses given during the Perean journey (but many of the most precious incidents and parables of this period are preserved in chaps. XX and XXII, e.g., the Lost Son)

XXVI and XXVII, treating of the contest with the Pharisees during the Passion Week (but previous conflicts show the nature of the disagreement).

9. *How to make a course of ten lessons.*—So drastic an abridgment will permit us only to make clear the "Crises of the Christ" and give events that will present the various activities of his ministry. The following ten lessons are so chosen that no one of the eight parts of our textbook is omitted: VI, VII, IX, XI, XVI, XVIII, XXII, XXV, XXIX, XXX.

BOOKS ON THE LIFE OF JESUS AND HOW TO TEACH IT

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Prices have been added for the convenience of purchasers, who are, however, reminded that these frequently change. Moreover, some books are published in different forms or even by different publishers.

SOARES, *Religious Education*. Chicago: University of Chicago Press, 1928. Pp. 336. $2.50.

A thoroughly readable presentation of the modern movement in religious education. It is written by one of the foremost leaders in that movement. The Introduction and chapters i, ii, iii, vii, and viii will perhaps be most immediately helpful.

SHAVER, *Teaching Adolescents in the Church School* (a plan book for training leaders of youth, based on the project principle). With an Introductory Note by George A. Coe. New York: George A. Doran Co., 1923. Pp. 204. $1.25.

SHAVER, *The Project Principle in Religious Education*. Chicago: University of Chicago Press, 1924. Pp. 198. $1.50.

SHAVER, *Church School Projects*. Chicago: University of Chicago Press, 1924. Pp. 180. $1.00.

Mr. Shaver has supplemented these books by ten pamphlets, dealing in detail with projects for young people. These are introduced by another pamphlet, *A Leader's Guide for Young People's Projects*, and are published by the University of Chicago Press at 50 cents each (less in quantity).

WADHAMS, *Project Lessons in the Gospel of Mark*. Introduction by Luther A. Weigle. New York: Century Co., 1925. Pp. 356. $2.25.

Dealing largely with the influences amid which Jesus grew up. It uses handwork and is designed for pupils of the seventh grade.

WESTON, *Jesus and the Problems of Life*. Boston: Pilgrim Press, 1926. Pp. 117. 40 cents in paper; 65 cents in boards.

Vital discussions of problems close to the life of young people sixteen to twenty years of age by an able man who has had years of experience with classes of that age.

SAILER, *What Does Christ Expect of Young People Today?* Boston: Pilgrim Press, 1926. Pp. 113. $0.75; a *Teacher's Manual* including pupil assignments (twenty-four pupil assignments on separate sheets, $0.25).

A series of questions for investigation and discussion, for pupils thirteen to sixteen years of age. The questions deal with actual life-situations, like "What shall we do on Sunday?" "Should Jim play on the ball team?"

MILLER, *The Dramatization of Bible Stories*. Chicago: University of Chicago Press, 1918. Pp. 176. $1.35.

A full and clear exposition from successful experience.

SCHÜRER, *The Jewish People in the Time of Jesus Christ.* Division I, 2 vols.; Division II, 3 vols. New York: Scribner's. 1891. Pp. 2065. $17.50.

Very complete with full references to literature. The larger topics are treated with literary ability.

MATHEWS, *A History of New Testament Times in Palestine, 195 B.C.–70 A.D.* (rev. ed.). New York: Macmillan, 1910. Pp. 234. $1.00.

Gives the essentials in the briefest form.

EDERSHEIM, *Jewish Social Life.* London: Religious Tract Society. Pp. 342.

Illuminating and interesting. Published in several other forms.

GEORGE ADAM SMITH, *The Historical Geography of the Holy Land.* New York: Armstrong. 1894. Pp. 713. $6.00.

A standard work. Scholarly and yet with literary charm.

FOSDICK, *A Pilgrimage to Palestine.* New York: Macmillan, 1927. Pp. 332. $2.50.

Describes not a hurried journey but a residence of weeks or months at the several important places. Careful discussion of Bible history and present conditions.

VAN DYKE, *Out of Doors in the Holy Land.* New York: Scribner's, 1908. Pp. 340. $2.50.

A book attractive externally and written with light, racy charm, preserving the outdoor setting necessary to an understanding of Jesus' ministry.

BURTON, *A Short Introduction to the Gospels.* Revised by H. R. Willoughby. Chicago: University of Chicago Press, 1926. Pp. 158. $1.35.

WARDLE, *Handwork in Religious Education.* Chicago: University of Chicago Press, 1916. Pp. 143. $1.25.

Wide in its scope. Fully illustrated by photographs of work done.

LITTLEFIELD, *Hand-Work in the Sunday School.* New York: Sunday School Commission, 416 Lafayette St., 1908. Pp. 162. $1.50.

Gives much attention to geography and the details of map-making. Traces all the journeys of Jesus.

GOODSPEED, *The New Testament: An American Translation.* Chicago: University of Chicago Press, 1923. Pp. 491. All styles and prices.

On the use of the foregoing as a companion volume to this see "Suggestions for Using the Book," first part and 2; also paragraphs 58 and 104*a*, last part.

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EDERSHEIM, *The Life and Times of Jesus the Messiah.* 2 vols. New York: Longmans, Green & Co., 1886. Pp. 1565. $5.00.

A standard work; contains detailed explanations of Jewish customs.

FARRAR, *The Life of Christ.* New York: E. P. Dutton. Pp. 744. $1.50.

Is vivid in its style and still popular.

RHEES, *The Life of Christ.* New York: Scribner's, 1900. $2.00.

Topical in treatment. Refers constantly to the literature of the subject.

STALKER, *The Life of Jesus Christ.* New York: Scribner's, 1880. Pp. 166. $0.90.
Original, clear, sympathetic, and adapted to those whose time for study is limited.

GEORGE A. BARTON, *Jesus of Nazareth.* New York: Macmillan, 1922. Pp. 396. $1.75.
The author is a university teacher of the Bible who formerly lived in Palestine.

BY AN UNKNOWN DISCIPLE. New York: Doran, 1919. Pp. 246. $1.25.
An imaginative life. Makes gospel incidents very real.

OXENHAM, *The Hidden Years.* New York: Longmans, Green & Co., 1926. Pp, 244. $2.00.
An imaginative life like the preceding but gives more attention to the early years.

RIHBANY, *The Syrian Christ.* Boston: Houghton Mifflin Co., 1916. Pp. 426. $3.00.
The writer, a native Syrian, shows how Syrian life explains the gospels.

KLAUSNER, *Jesus of Nazareth.* New York: Macmillan, 1925. Pp. 434. $4.50.
The writer, a Jerusalem Jew, believes that Jesus got his ideas from the teachers of the Jews. The book is helpful in explaining the influences of Jesus' time.

RALL, *The Life of Jesus.* Chicago: Methodist Book Concern, 1917. Pp. 214. $1.00.
A well-arranged and popular textbook; organized about the essentials.

GLOVER, *The Jesus of History.* New York: Association Press, 1917. Pp. 225. $1.50.
Fresh and original. Strives to interpret the facts of Jesus' life so as to explain his influence upon his followers.

BARTON, *The Man Nobody Knows.* Indianapolis: Bobbs-Merrill Co., 1925. Pp. 220. $2.50.
While exaggerating the failure of other writers to present Jesus as he was, the author is unusually successful in interpreting Jesus in terms of present-day American life.

KENT, *The Life and Teachings of Jesus.* New York: Scribner's, 1913. Pp. 337. $1.50.
A scholarly treatment of the essentials and a reliable guide to further study.

BOWIE, *The Master: A Life of Jesus Christ.* New York: Scribner's, 1928. Pp. 340. $2.50.
Written with enthusiasm and sympathetic imagination out of full acquaintance with the best authorities. A recent selection of the Religious Book-of-the-Month Club.

F. L. ANDERSON, *The Man of Nazareth.* New York: Macmillan, 1914. Pp. 226. $1.50.
A discussion of outstanding topics in the life of Christ with maturity of judgment and force in expression.

FORBUSH, *The Life of Jesus for Young People.* New York: Scribner's, 1917. Pp. 221. $1.20.
A textbook written by a widely known specialist in boys' work.

FOSDICK, *The Manhood of the Master.* New York: Association Press, 1913. Pp. 175. $1.15.
Its felicity of expression and interpreting power have made it widely popular.

GILKEY. *Jesus and Our Generation.* Chicago: University of Chicago Press, 1925. Pp. 200. $2.00; popular edition $1.00.

The Barrows Lectures, delivered in educational centers of India.

SIMKHOVITCH, *Toward the Understanding of Jesus.* New York: Macmillan, 1921. Pp. 83. $1.00.

An attempt at understanding the historical situation which confronted Jesus and the unique intellectual insight with which he met that situation.

BAILEY, *The Use of Art in Religious Education.* New York: Abingdon Press, 1922. Pp. 163. $1.00.

Valuable as a guide to the use of the pictures in this textbook and those mentioned under the next title.

BAILEY, *A Religion in Art Series, Life of Christ.* Boston: Pilgrim Press. $2.00.

One hundred masterpieces of painting, selected, arranged, annotated, and furnished with questions for study. See also par. 43.

HUGHES, *The Manliness of Christ.* Published in several forms; inexpensive.

By the author of *Tom Brown's School Days* and written in the direct and lively style of that famous book.

BRUCE, *The Training of the Twelve.* New York: Doran, 1908. Pp. 545. $1.50.

A strong and discriminating book upon an essential part of the work of Jesus.

KENT AND JENKS, *Jesus' Principles of Living.* New York: Scribner's, 1920. $1.25.

A discussion course on present-day problems.

MATHEWS, *Jesus on Social Institutions.* New York: Macmillan, 1928. Pp. 158. $1.50.

RAUSCHENBUSCH, *The Social Principles of Jesus.* New York: Association Press, 1916. Pp. 198. $1.15.

Professor Rauschenbusch was a pioneer and prophet in helping people to see the social meaning of Jesus' teaching.

KEYSTONE VIEW CO., MEADVILLE, PA., Stereographs of views from Nature to illustrate the life of Jesus.

These views through the stereoscope seem not to be on a flat surface but to have depth, distance, perspective, in a word, reality. The Keystone Company on pp. 103–110 of their catalog No. 28 describe hundreds of scenes in Bible lands. The stereographs are sold for 24⅓ cents each.

HASTINGS, *A Dictionary of the Bible* (with maps; complete in one volume). New York: Scribner's, 1909. Pp. 1008. $7.00.

JACOBUS, NOURSE, AND ZENOS, *New Standard Bible Dictionary.* New York: Funk & Wagnalls, 1925. Pp. 925. $7.50.

Fully illustrated. Thoroughly revised in 1925 with many new contributors.

CASE, *As Modern Writers See Jesus.* Boston: Pilgrim Press, 1927. Pp. 136. $1.25.

A descriptive bibliography of books about Jesus covering one hundred titles arranged in twelve groups.

INTRODUCTION

CHAPTER I

THE WORLD IN WHICH JESUS LIVED

1. Jesus' Home Land in World-History.—To understand Jesus, some knowledge of the history of Palestine is necessary, for he was born and lived his short life in a country close to the great currents of human history. Palestine was no obscure province of the new Roman Empire. To its neighborhood came many of the rival makers of the Empire, and their decisive battles on sea and land were fought in its vicinity. In civilization the countries bordering on the eastern end of the Mediterranean were far in advance of those on the western.

The significance of Jesus in the world's history was in no small degree due to those conditions. He lived in a great epoch, and the religion centering in him was developed amid the great forces that shaped the future history of Europe.

When Alexander the Great died in 323 B.C., his vast empire was divided among his generals, and after years of fighting there finally emerged four strong kingdoms, or, as some call them, empires. Of these the two strongest were Egypt and Syria. Palestine lay between these two states, and each endeavored to hold it. At last in 198 B.C. Antiochus III, the Great, got possession of the entire region, and Judea was firmly in the power of Syria.

2. Judea: Its Size, Its Government, Its Religion.—Though there were many Jews all over Palestine they actually controlled and infused with their ideas only a little territory about Jerusalem no larger than a fair-sized American county. This was called Judea. Not only did Judea center about Jerusalem, but it might even be said that Judea was Jerusalem, just as the Roman Empire was once nothing but the city of Rome and the fields about it. Its very government was that of Jerusalem. For although the high priest, the head of the Jewish religion, was at the head of the state, he was assisted

by the town council or senate of Jerusalem. This senate was the highest court, but it also made such laws as were needed; and, together with its presiding officer, the high priest, administered the government. By the time of Jesus this senate had lost some of its powers and had become somewhat different in character. It was then known as the Sanhedrin.

So it is clear that whatever history Judea should ever make would have to be centered around its sacred capital, where its high priest presided over the priests in the great temple and over the elders in the senate. Now this close union of religion and politics was to have very important results. For if one were touched, the other would be, too, and if the Jews should be suspected of being untrue subjects of Syria, a part of their punishment would almost certainly fall upon their religion. And that is what actually happened.

3. GREEK INFLUENCE.—It must not be thought that the influence of Alexander ended with his early death. His farsighted statesmanship led to the spread and permanence of Greek ideas over the whole world. The Greek language, literature, art, religion, government, planted in the seventy cities founded by Alexander, attracted attention and gained favor in contrast with the generally inferior ideals of the Orient. Judea felt this influence. So this period from 323 B.C. to the time of the Maccabees (165 B.C.) is called the "Greek Period" of Jewish history, not the Egyptian nor the Syrian.

The Jews engaged in trade all over the world were obliged to learn and use Greek, the language of commerce. Owing to special favors accorded them, throngs of Jews came to Alexandria and participated in the Greek studies for which it was famous. It became next to Jerusalem the greatest Jewish center in the world, and from it must have gone out a constant influence tending toward the introduction of Greek ideas into Jerusalem. It is no wonder that a strong party of influential Jews favored the introduction of Greek ideas.

4. THE SYRIAN KING TRIES TO MAKE THE JEWS ADOPT THE GREEK RELIGION.—But this Greek, or Hellenizing, tendency among the Jews was checked in a remarkable way. Antiochus the Great, who had taken Judea from Egypt but had himself been defeated by the Romans in 190 B.C., had a son, Antiochus, later called Antiochus Epiphanes (pronounced *E-piph'-a-nes;* it means "illustrious"), who

came to the throne of Syria in 175 B.C. The new king was an enthusiast for all things Greek, including the Greek religion. Almost immediately he became involved in war with Egypt. He made expedition after expedition against that country. In the course of these campaigns he became convinced that the most religious people among the Jews—the scribes and their disciples, or, as they were also called, "the Pious"—were more friendly to Egypt than they were to him. So he determined to punish them. He sacked Jerusalem, broke down its walls, and carried off all the sacred vessels from the temple.

But this was not the worst. He determined to break down the Jewish religion, since he regarded it as the one thing that kept the Jews from becoming good subjects of Syria. Being a rash, impulsive man, he went about his work very savagely. Many were put to death for reading the law, for observing Jewish rites, for refusing the flesh of swine. He sent out officers to see that the Jews obeyed him, and many of the party of the Pious were killed or forced to hide in caves in the mountains, "where they lived like beasts and fed on herbs." The temple in Jerusalem was desecrated by the impure revels of the Greek worship and dedicated to Zeus, and a pig was sacrificed to Zeus upon an altar built upon the great altar of burnt sacrifice.

5. THE REVOLT OF THE MACCABEES AND THE PIOUS.—But the Hebrew law and the sanctuary found their champion in Judas, called Maccabaeus, i.e., the "hammer" (cf. Charles Martel). In the words of a Jewish historian (I Macc. 3:3, 4), "he put on a breastplate as a giant and girt his warlike harness about him, and he made battles, protecting the host with his sword. In his acts he was like a lion and like a lion's whelp roaring for his prey." His courage and religious faith combined with the mad excesses of Antiochus brought to his standard not only the Pious but all who loved the nation. "All his brethren helped him and fought with cheerfulness the battle of Israel" (I Macc. 3:2).

Again and again he defeated armies sent against him by Syria—armies which outnumbered his own three or four to one. Once the Syrian general was so sure of victory that he bargained with the merchants to sell them Jewish captives at the rate of ninety for a talent, hoping thus to pay the tribute owed by Syria to Rome. The slave-dealers followed the army so closely that when Judas conquered he took from them the very money they intended to pay for the Jewish slaves and used it in the defense of the "sanctuary and the laws." These words "sanctuary and the laws" were continually in the mouth of Judas. On the eve of battle he gave his soldiers such watchwords as "The Help of God" and sent them into battle "fighting with their hands and praying to God with their hearts." (See the spirited account of the Battle of Beth-horon in Longfellow, *Judas Maccabaeus*, Act III.)

He succeeded in recovering Jerusalem, all but the citadel, cleansed the polluted and neglected temple, in the court of which he found "shrubs growing as in the mountains," and reconsecrated it in December, 165 B.C. In 161 B.C. the Syrians coming into Judea with overwhelming numbers defeated and killed Judas Maccabaeus.

6. THE RISE OF THE NEW GOVERNMENT OF JUDEA.—But the death of Judas did not check the revolt. His brothers, first Jonathan and then Simon, carried it forward until, owing in part to dissension between rivals for the throne of Syria, they recovered the citadel of Jerusalem and Judea became practically independent. Furthermore, first Jonathan and then Simon was made high priest, as well as military and civil head of the state, and the office was declared hereditary (i.e., passing from father to son) in the family of the latter. The son and grandson of Simon were warriors and gradually by diplomacy and arms extended the bounds of Judea until they included Philistia, Idumea, the country east of the Jordan, Samaria, Galilee, and indeed almost all that had been ruled over by Solomon.

Judas Maccabaeus had been very much opposed to the Greek influence of his day and full of zeal for the law. He, therefore, as a rule had the support of the party of the Pious, who in consequence of his successes grew stronger and stronger, while the Jews who sympathized to any degree with the Greeks grew weaker and fewer. But when the later Maccabees, even though they were high priests, showed little regard for religion, formed foreign alliances, and gave themselves almost exclusively to politics and war, the Pious opposed them and gradually began to be known as Pharisees, i.e., "separatists," because they wanted Judea to make no foreign alliances and to devote all its energies to keeping aloof from everything that was defiling from their point of view, i.e., not Jewish.

When thus opposed the Maccabean high priests sought the support of the liberal party, or Sadducees, whose fathers had been among those who had favored the introduction of Greek customs. The Sadducees thus in alliance with the priesthood and with the rulers became influential but were never so popular with the people as the Pharisees. Schürer (Div. I, Vol. I, pp. 2, 3) thus sums up the results of the Maccabean period, 165–63 B.C.:

> This Pharisaic tendency had its origin in conflicts of the Maccabaean Age. During the course of these national struggles the legalistic [par. 11*b*] party not only obtained the victory over those favorably inclined toward Greek learning and customs, but also secured the entire confidence of the people. The scribes were now the rulers of the people. No other intellectual or political force was sufficiently strong to counteract their influence in any appreciable degree. The battles of the Maccabaean Age, however, were also epoch-making in the political history of the Jews. By them was the foundation laid for the construction of an independent Jewish commonwealth. . . . . Judea became an independent state under native princes, and continued in this position until conquered by the Romans.

7. ROMAN RULE.—The Romans had established a protectorate over the East by defeating Antiochus the Great of Syria at Magnesia (in the western part of Asia Minor) in 190 B.C. (see par. 4). They did not see fit to govern it directly, but exacted a great tribute from Syria and exercised control over the larger affairs of the kingdom as it seemed best to them.

Finally, however, the increasing disorders of the East compelled Rome to take a more direct share in its government, and Pompey the Great, in large measure because of the eloquence of Cicero in his speech for the Manilian law, was sent out in 66 B.C. to conquer Mithridates and regulate the affairs of the Orient. While there he conquered Jerusalem for the Romans after a bloody conflict, and is said to have entered the temple and penetrated even into the Holy of Holies with sword in hand.

This was in 63 B.C., only a few weeks from the time when Cicero in Rome was delivering his speeches against Catiline in which he praises the world-wide conquests of Pompey. The Jews became subject to Rome and never again established their independence. Pompey made Hyrcanus II high priest, but did not allow him to be king. In fact, most of the administration of the state was in the hands of a very keen, able man, Antipater, who was not a real Jew, but an Idumean, and who had been for some time the chief adviser of the weak Hyrcanus II.

8. Herod the Great.—Antipater had a son Herod who by his indomitable energy in crushing opposition and his cunning in securing the support of the Roman rulers established himself in 37 B.C. as king over all Palestine. In order to preserve the Maccabean succession he married Mariamme, a princess of that house.

Herod was an unscrupulous man, but for many years (37–4 B.C.) he maintained peace on the frontier and peace within his kingdom. His subjects seldom loved him, but they never rebelled against him. In his treatment of the Jews themselves Herod mingled severity and generosity. He put down disorders very cruelly, but in time of famine he remitted taxes, and even sold his gold dishes to buy food for his people. The Pharisees did not like him, for he surrounded himself with learned Greeks, built heathen temples in Palestine, and had Greek games celebrated every four years at Jerusalem. He also deposed and appointed high priests in a most arbitrary way, many of those appointed being Hellenistic Jews from Alexandria. Yet, in order to secure the good will of the priests and the people at large, he rebuilt the temple with great magnificence, and surrounded it with huge pillars and marble courts.

During the earlier and the later years of his reign he was especially anxious about making his position as king secure, and executed every person he thought might prove a dangerous rival. Among his victims were Hyrcanus II, his own wife Mariamme, and her mother and brother, his own uncle, and three of his sons. When he died the people begged Augustus not to appoint any more kings.

9. Palestine after the Death of Herod I.—But Augustus paid no attention to this request, and divided the kingdom of Herod, according to the king's will, among his three sons. Archelaus had Judea, Samaria, and Idumea, until he was removed for bad government in 6 A.D., when his territory was made into the Roman province of Judea. Herod Antipas had the tetrarchy of Galilee and Perea. Herod Philip had another tetrarchy composed of a number of small territories lying to the east of Galilee. These were the three political divisions of Palestine during almost all the lifetime of Jesus.

10. JEWISH FAMILY LIFE.—*a*) It was into a Jewish home of the humbler sort that Jesus was born. Industry must have excluded bitter poverty, but the home of Joseph, the village carpenter, was not one of elegance or of wealth. It was none the less one of the happiest of the homes in that nation which presented the highest ideal of home life known among the ancients.

b) Family life begins with marriage; but among the Jews betrothal was a matter of as much seriousness and solemnity as marriage itself, and could be ended only by divorce, precisely as marriage itself. Marriage was attended with great rejoicing, expressed by song, instrumental music, dancing, and feasting. The most prominent feature of the ceremonies was a procession in which the bride, deeply veiled, was conducted from her father's house to her new home with her husband (see Ps. 45:13–15; Matt. 25:1–10).

c) The house in which the new family took up its abode would depend on the wealth of the husband, but among the humbler classes was of one story and had one or two square rooms, with a flat roof of straw and mud laid upon timbers or boughs. It was built of stone or unbaked brick or of mud held together by poles and wickerwork. A flight of steps outside the house frequently led to the roof, which was much used by the family for coolness or quiet by day or night. For the appearance of these houses see the illustration facing p. 26. Did they have chimneys? (See also Keystone Stereograph, "In the Court of a Village Home.") The windows, if there were any, were small, high up, and without glass.

d) The furniture was of the simplest kind. Bedsteads were scarcely used at all; couches were found only in the houses of the wealthy. Sometimes there was a ledge on the side of the room, and on this, or on mats woven of palm leaves and laid upon the clay floor, the family slept, wrapped in their cloaks. The ordinary needs of housekeeping were met by the water jars, the stone mills to grind wheat or barley by hand, the wooden kneading-bowls, the clay or mud oven, and a clay lamp supplied with olive oil which was kept burning all the time. For the daily routine of keeping house see Hunting, *Hebrew Life and Times*, chap. ix.

e) Pictures and statuary, being forbidden by the law (Exod. 20:4), would not be seen in a Jewish house at all. Books were rare and confined almost wholly to copies of the Scriptures. Of these there were at least portions in every devout household, and we learn that short sections, like Leviticus, chaps. 1–9, and Genesis, chaps. 1–10, were provided for children.

f) The position of the wife and mother was an honorable one. The national ideal, as presented in Prov. 31:10–31, gives her a position not only of helpfulness but of dignity and leadership as well. In most homes there would be but one wife, though polygamy continued to some extent even down to and after New Testament times.

g) The love of children was always singularly strong among the Jews, and this both on the side of the father and of the mother. Law, narrative, and poetry all alike bear witness to this fact (see Lev. 26:9; I Samuel, chap. 1; Ps. 127:3–5; 128). Destruction of children, by exposure or otherwise, so terribly common among the Gentiles, was almost or wholly unknown among the Jews. As among the ancients and Orientals generally, a boy was more highly esteemed than a girl, yet the depreciation of the daughter was only relative; both sons and daughters were desired and welcomed. In the temple was a special receptacle for contributions to be privately applied to the education of the children of the poor, and the care of orphans was a charge upon the whole synagogue congregation.

h) The law enjoined upon the parents the duty of instructing their children both in the history and in the religion of their nation—two things which were to the Jew almost inseparable (Deut. 4:9; 6:7, 20; 11:19). To the injunction of Deut. 6:6–9, and the similar words in Exod. 13:9, 16; Deut. 11:18, he gave a very literal interpretation, fastening little boxes containing pieces of parchment, on which were written the words of Deut. 6:4–9 and 11:13–21, on his doorposts, and binding little leather boxes (phylacteries) containing Exod. 13:2–10; 11–16; Deut. 6:4–9; 11:13–21 on his forehead and arms when he prayed. Yet, with a truer appreciation of the real sense of the injunction, he took great pains to teach his children the law, so that, as Josephus says, the people knew the statutes of the law better than their own names.

i) Manual labor was never despised by a true Hebrew as it was by other nations in the time of Christ. Even the boy who was destined to be a scribe learned a trade. The great rabbi, Hillel, was a woodcarver; his rival, Shammai, a carpenter. It was no reproach to Jesus that he was a carpenter. It was a well-known rabbinical saying that "whoever does not teach his son a trade is as if he brought him up to be a robber."

11. THE RELIGIOUS CONDITION OF PALESTINE IN THE TIME OF CHRIST.—There never was a more religious people than the Jews. (For the influence of religion in education see par. 57.) This religious development embraced the following elements:

a) *The ritual.*—Devotion to this feature of the Jewish religion naturally centered about the temple at Jerusalem. After the return from the Exile this had been poor in its equipment, and during the Syrian period it had been desecrated and injured. Herod the Great, however, had thoroughly rebuilt it, surrounded it with noble colonnades and courts. The worship included no preaching, but consisted of sacrifices, prayers, and music. Every year, also, there were a number of great feast days, on which, just as on our Easter, there were special services.

b) *Legalism.*—By this is meant a tendency to reduce religion to a keeping of laws. By the beginning of the first century before Christ there had come to be two societies, which differed in their attitude toward this general principle and its application. One of these societies, the Pharisees, held very strongly to implicit obedience to the law. It had grown up from the development through which the legalistic spirit had passed since Ezra established the study of the law as the great duty of religious persons (about 444 B.C., as described in Nehemiah, chaps. 8 and 9). How highly they esteemed this study may be inferred from the words of a rabbi who said, "He who in walking repeats the law to himself but interrupts himself and exclaims, 'How beautiful is that tree! How beautiful is this field!' the scripture will impute it to him as though he had forfeited his life." The Pharisees believed that men should observe, not merely the written law of Moses, but the "oral law" as well, that is, the ever increasing mass of minute decisions made by the rabbis, or professional religious teachers, in their applications of the written law to every aspect of life. They also held strenuously to a belief in the resurrection of the body.

But most of all did they wish the Jews as a nation and as individuals to be "separated" from everything that was not in accord with the Mosaic and the oral law. In fact, this gave them their name, for Pharisee means "separatist." In politics this principle made them averse to foreign alliances and monarchy, and in private life it made them avoid intercourse with those who were thought to be sinful and also with humble persons who were unable to take time for minute ceremonial observances. The Pharisees were the real leaders of the nation. (For one reason why they became so see par. 6.) Through them the general principle of legalism, that righteousness can be gained only by absolute obedience to innumerable laws and rules, came to be generally accepted. A thousand Jews, in the days of the Maccabean struggle, allowed themselves to be slain without lifting a finger rather than fight on the Sabbath (I Macc. 2:31–38).

Over against the Pharisees were the Sadducees. They included the high priest and many priests, and so were in sympathy with ritualism rather than legalism. They would have nothing to do with the oral law of the Pharisees, and preferred to live by the law of Moses itself. They tended to skepticism, in particular they did not believe in the resurrection of the body. They were in favor of foreign alliances in politics. In a word, they were a political rather than a religious party, and throughout their history were opposed to the entire spirit of Pharisaism. Yet legalism grew constantly, and when Jerusalem fell it was ritualism that disappeared with the burning temple, while the study of the law continued for centuries, and is today the basis of orthodox Judaism.

12. THE MESSIANIC HOPE.—This very important element in Jewish religious life in the time of Christ was the hope, especially felt by the Pharisees and the masses, that God would some day establish his all-powerful kingdom among the Jews, and that the whole world would be subject to Jerusalem, the capital of the Anointed of God, the Messiah. Day by day the Jews prayed for the coming of this kingdom and its king, and hoped that each day brought them nearer. The description of this hope will be given later in pars. 44 and 65.

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13. QUESTIONS AND SUGGESTIONS FOR STUDY.—(1) Show why we must study the history of his times in order to understand Jesus.

(2) What two kingdoms strove to gain possession of Palestine? (3) What was the geographical extent of Judea at this time? (4) Show clearly the close connection between religion and politics in Judea. (5) Give some of the ways in which the spread of Greek ideas influenced the Jews. (6) In what ways did Antiochus Epiphanes offend and oppress the Jews?

(7) Show from the narrative the religious character of the revolt under Judas Maccabaeus. (8) What qualities and actions of his would attract the people?

(9) Describe the success of the Maccabeans who followed Judas. (10) Why did they fail to retain the support of the Pious? (11) What were the religious and political results of the Maccabean period?

(12) When and where did the Romans conquer Syria? (13) When did they take away the independence of Judea?

(14) Describe the character of Herod the Great. (15) What good things did he do? (16) Describe his attitude to the Jews. (17) What great Romans were connected more or less directly with the history of the Jews? (18) Describe the Jewish house of the humbler sort, with its furnishings. (19) Indicate the attitude of the Jews toward women, and toward children. (20) What was their attitude toward manual labor? (21) Describe the early education of children.

(22) What is meant by "ritualism" among the Jews? (23) What by "legalism"? (24) What would you say was most wanting in the religion of the Jews in the time of Christ? (25) What was the messianic hope? (26) Locate all the places mentioned in this chapter including Greece and Italy. Draw a map including Egypt and Syria and name these places upon it.

14. PROBLEMS TO LOOK UP AND DISCUSS IN THE CLASS.—1. Does patriotism (for us Americanism) consist in holding the things we have in the belief that they are the best in the world or in getting for our nation the best things in the world no matter where we can find them?

2. Let us apply this to the Hebrews and the Greeks (Hellenists) after studying pars. 3–6. How might the Jews have improved religious practice and life by learning from the Greeks? How the Greeks by learning from the Jews? Matthew Arnold says the Hebrew em-

phasizes action, doing, conduct, self-control, obedience; the Greek, on the other hand, emphasizes knowing, intelligence, seeing things as they really are. Read if possible "Hebraism and Hellenism," chapter iv in his "*Culture and Anarchy.*

3. What can the United States learn from the religious convictions and practices of other nations? Mention particular instances.

4. Picture the extreme crudeness and simplicity of life described in par. 10*c*, *d*, *e*. What are some of the advantages of such a life? What the disadvantages?

See H. D. Thoreau, *Walden;* Carl Sandburg, *Abraham Lincoln, the Prairie Years*, Part I; Wagner, *The Simple Life*, chaps. i and vi.

15. CONSTRUCTIVE WORK.[1]—Write in not more than five hundred words a chapter on "The World in Which Jesus Lived," covering the following topics:

1. The later history that made the Jewish nation of Jesus' day (bringing out the part played by the Greeks, the Pharisees, the Maccabees, the Romans, and Herod the Great).

2. Jewish family life (including both the external side and the motives that shaped it).

3. The religious condition (including both influential ideas and influential people).

16. TOPICS AND PROJECTS.—1. The history contained in this lesson should be closely associated with geography (see par. 13, question 26, above), and right here begins the opportunity suggested by Project 10, "The Geography of Palestine."

2. Begin with this lesson and go on with Project 44, "The Influences among Which Jesus Grew Up."

3. The general influence of world-history upon that of the Jews in the centuries immediately before Jesus (cf. Project 7).

The greatest work is that of Schürer, *The Jewish People in the Time of Jesus Christ*, Div. I, Vols. I, II. Smaller books are: Mathews, *A History of New Testament Times in Palestine;* Riggs, *History of the Jewish People during the Maccabean and Roman Periods.* Consult also Kent, *History of the Jewish People during the Babylonian, Persian and Greek Periods;* Stevens and Burton, *Harmony of the Gospels*, Appendix VI, "Leading Events of Jewish History."

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[1] For a more complete understanding of what is meant here, study what is said about constructive work in the "Suggestions for Using the Book" and in par. 38.

4. Greek influence among the Jews.

Kent, *History of the Jewish People during the Babylonian, Persian and Greek Periods*, pp. 271–322; Schürer, Div. I, Vol. I, pp. 194–218; Goodspeed, *Ancient History*, pp. 208–39, esp. p. 221, "Comparative Studies," question 3; Matthew Arnold, *Culture and Anarchy*.

5. The heroic element in Judas Maccabaeus.

The apocryphal books of I and II Maccabees (found in many family Bibles) and Longfellow, *Judas Maccabaeus*.

6. Herod the Great.

Schürer, Div. I, Vol. I (with full Bibliography).

CHAPTER II

THE SOURCES OF OUR KNOWLEDGE OF JESUS

1 (§ 1).[1] LUKE'S PREFACE LUKE 1:1-4

[*To the Teacher:* This introductory matter may be omitted for a time in the case of those pupils who can best be interested by immediately taking up the narrative of Christ's life. After a few weeks, however, even the youngest will feel the need of knowing what is here presented and will ask questions about it. Then use the chapter, at least for reference.]

17. OUR KNOWLEDGE OF JESUS.—The theme of this chapter may perhaps be best introduced by the following abridged extract from Goodspeed's *Story of the New Testament*, pp. 49 and 50:

> Peter was dead. The impulsive apostle who had followed Jesus about Galilee had lived to share in the world wide gentile mission and had met his death in Rome. With him the chief link the Roman Church had had with the earthly ministry of Jesus was gone. Western Christianity had lost its one great human document for the life of Jesus. But there still lived in Rome a younger man who had for some time attended the old apostle, and who, when Peter preached in his native Aramaic to little companies of Roman Christians, had stood at his side to translate his words into the Greek speech of his hearers. His name was Mark.
>
> Mark saw at once the great loss the churches would sustain if Peter's recollections of Jesus perished. He had become so familiar with Peter's preaching, through his practice of translating it, that it was possible for him to remember and write down much that Peter had been wont to tell about his walks and talks with Jesus in Galilee and Jerusalem, more than thirty years before.
>
> In this way Mark came to write what we call the "Gospel of Mark."

This extract brings out clearly the fact that the life of Jesus was transmitted by word of mouth through those who had been his companions during his ministry and was not put into writing until there was danger that it be lost by the death of these witnesses. For oral rather than written transmission compare the rhapsodists and the poems of Homer or the Welsh bards and the story of Arthur.

It may be a shock to you to know that the first story of Jesus in writing came out fully thirty years after he left the world. But consider how hard it is still to get the most necessary things into writing;

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[1] This section mark (§) refers to corresponding sections in *The Student's Gospels;* see "Suggestions for Using the Book," par. 2.

how many men, for instance, die without making a will, and how slow you yourself are in writing to your intimate friend with whom you talk continually when he is present.

18. THE GOSPELS.—The meaning of this Saxon term is "good news," but it early came to be applied to the good news about Jesus as contained in the first four books of the New Testament. They were all written by disciples of Jesus, and two of them bear the names of apostles. They are all written in Greek (cf. par. 3). They were all written between 60 A.D. and about 100 A.D.

They are not and do not profess to be complete histories, but we have in them four pictures of Jesus. These pictures differ from one another because the men who painted them, though all believers in Jesus, differed widely in personality, surroundings, and training, and also because of the different natures and needs of the people for whom the several pictures of Jesus were intended. The better we understand for what readers each evangelist (writer of evangel or gospel) wrote, and what he wished by his gospel to do for them, the more perfectly can we understand his book and the Jesus of whom he writes. For this reason a brief study of the characteristics of each gospel is here given.

19. THE GOSPEL OF MARK.—The gospel which stands second in order in our Bibles is the shortest, the simplest, and probably also the oldest of the four. It has no prologue, like John's; no preface, like Luke's; no story of the infancy of Jesus, as have Matthew and Luke; but, after a very brief sketch of the work of John the Baptist, goes on to tell the story of Jesus' public ministry, dwelling here especially on his deeds and reporting his discourses much less fully than any of the other three. It is the majestic figure of Jesus, as he walked and worked and taught among men, that has impressed the writer, and it is this that he seeks to bring before his readers. "Power" has often been said—and justly—to be the keyword and thought of the gospel (see Project 38*h*).

The Mark to whom from early times the gospel has been ascribed is doubtless the John Mark mentioned in Acts 12:12, 25; 13:5, 13; 15:37, 39; Col. 4:10; Philemon, vs. 24; I Pet. 5:13; II Tim. 4:11. Par. 17 above shows how Mark got the good news from Peter.

The gospel was probably put forth a little before 70 A.D.

20. THE GOSPEL OF MATTHEW.—Of all our four gospels Matthew has the most distinctly Jewish tone and color. The gospel itself would show us that it was written by a Jew and for Jews. Notice its very first phrase, "The book of the generation of Jesus Christ, the son of David, the son of Abraham"; its frequent references to the fulfilment of Old Testament prophecies (see Project 38*g*); its use of Jewish names, such as "the holy city" (4:5), "the lost sheep of the house of Israel" (10:6; 15:24); and numerous other indications scattered through the gospel, which the student may discover for himself. It is evidently the purpose of the writer to confirm the faith of his fellow-Jewish-Christians in Jesus as the Messiah foretold in prophecy.

Of Matthew the apostle the New Testament gives us very little account beyond the fact that he was a publican (or Jewish tax-gatherer for the Roman government) and thus a business man of some means, when Jesus called him to follow him (Matt. 9:9; 10:3; Luke 5:29).

Many of the narratives in Matthew are found in nearly the same words in Mark, though not infrequently the order of events is different in the two gospels. It is probable that in these cases the narrative in Matthew is derived from Mark, the change of order being usually due to a desire to bring the narratives into connection with the teachings which they illustrate, or to bring teachings on the same subject together. For this reason in studying the life of Christ we usually follow Mark's order in preference to Matthew's.

Our Gospel of Matthew was probably published not many years after the Gospel of Mark.

21 (§ 1). LUKE'S PREFACE: LUKE 1:1–4.—These verses, commonly called the "preface" of Luke's gospel, should be read very attentively. They contain the only distinct statement by a gospel writer of the material which he had at his command, and the method in accordance with which he worked in producing his book. John 20:30, 31 is the only other passage in which a gospel writer states what his purpose in writing was. These verses (Luke 1:1–4) state or imply several facts of great interest. Consider what we learn from them as to what had at the time of this preface already been written

about Jesus; as to the kind of testimony upon which these writings were based; as to Luke's care and method and purpose in writing.

Compare this statement by Luke as to his reason for writing this gospel and his method in doing it with Mark's reason and method as given by Professor Goodspeed in par. 17. Did both have original eyewitnesses as authorities? (Cf. Acts 1:21, 22.) Do we know that Mark had more than one story of Jesus before him? How about Luke?

22. The Gospel of Luke.—The Luke whose name our Third Gospel bears is undoubtedly the beloved physician whom the apostle Paul mentions in Philemon, vs. 24; Col. 4:14; II Tim. 4:11. These passages show him to have been a companion and fellow-worker of the apostle. If, as is generally believed, he was present wherever he uses the pronoun "we" in the Acts narrative, then Acts 16:10–40; 20:6; 21:17; chaps. 27, 28, tell of journeys which he took with Paul.

His aim was to tell, as completely as the facts accessible to him permitted, the story of Jesus' life, in order that he might furnish to Christians trustworthy information concerning that life as a whole, rather than to prove any particular proposition concerning it. Like Matthew's gospel, Luke's is based upon Mark's, but adds material of two sorts: (*a*) that which is found also in Matthew, and (*b*) that which is peculiar to this gospel.

Yet the story is not wholly without a distinctive character of its own. Emphasizing the power of Jesus less strongly than does Mark, it presents what may perhaps be called in a very broad sense the social side of his life and teachings more emphatically. The intimate relation of Jesus with mankind, in the family, in the Jewish church, and in the state; his subjection to the law, Jewish and Roman; his obedience to parents; his friendship for the publicans and sinners, for all however low or poor—these things appear in Luke as in no other gospel (see Projects 38*e* and *f*). Luke was put forth about the same time as Matthew, not far from 80 A.D.

23. The Gospel of John.—In John 20:31 we read: "But these have been recorded so that you may believe that Jesus is the Christ, the Son of God, and through believing you may have life as his followers." This and Luke 1:1–4 are the only passages in which a gos-

pel writer states what his purpose in writing was. Both are therefore of deep interest. Read again what is said in par. 21.

Note carefully that while Luke seems anxious simply to give a connected account of the facts handed down by the original eye-witnesses so that his readers may be reliably informed, John writes with the distinct purpose of persuading his readers to adopt a fixed belief that "Jesus is the Son of God." He is presenting not so much a history as an argument and an appeal. Writing many years after Mark, Matthew, and Luke, after discussion and difference of view had become common in the church, he tries to explain the meaning of the events of Christ's life rather than to give these events in their order as a simple historical record.

It has therefore been thought best to confine our study of the life of Jesus in this book to the first three gospels, using John only in a few special cases. The young students for whom this book is intended will thus be spared many difficulties.

All of the gospels were used in their present forms by the Christians of the first half of the second century (100–150 A.D.).

24. OTHER SOURCES FOR THE LIFE OF JESUS.—But it is well to remember that there are other valuable sources, some of them (the epistles of Paul) older than our gospels. If all our four gospels had perished in the early centuries, and every quotation from them also, we should still know much about Jesus.

a) Non-Christian writers could tell us something. Tacitus, the Roman historian, speaks of him in his *Annals* (xv, 44), as also Pliny in his *Letters* (x, 96), to which is to be added a probable reference in Suetonius (*Vita Claudii*, chap. xxv), and one by the Roman satirist Lucian, about 165 A.D., to Jesus as "a man who had been fixed to a stake in Palestine and was still worshiped for having introduced a new code of morals in life." The Talmud, the great Jewish lawbook, repeatedly refers to Jesus under slight disguises.

Tacitus in the passage above referred to, writing about 115 A.D., describes events that happened at Rome in 64 A.D. when he was a boy. In that year Emperor Nero put to death great numbers of "the people commonly called Christians." "They derived their name and origin," he says, "from one Christus, who in the reign of Tiberius had suffered death by the sentence of the procurator Pontius Pilate."

Tacitus is one of the ablest and most reliable historians of ancient times, and his testimony as to an event which happened so near his own time has always had great weight. It is hard to see how it could have been at all influenced by Christian belief.

The Pliny referred to above is the same Pliny who in two famous letters describes the destruction of Pompeii by an eruption of Vesuvius in 79 A.D., an eruption in which his uncle perished.

The ninety-sixth letter of the tenth book was written in 112 A.D. from Bithynia in Northern Asia Minor (see Acts 16:6–8), of which Pliny was governor. It is written to Emperor Trojan and asks his advice as to how to deal with the Christians who have been so increasing in numbers in his province that at one time the heathen temples were almost deserted. Those accused of being Christians were examined, and if they renounced Christ and worshiped the images of the gods and the emperor, they were pardoned; but if they refused to do this, they were put to death.

It appeared that "the sum of the guilt or error of the Christians was to assemble on a fixed day before daybreak and sing in responses a song to Christ as to a god, and to bind themselves with an oath not to enter into any wickedness or to commit thefts, robberies or adulteries, or falsify their word or repudiate trusts committed to them."

b) The very existence of the Christian church and the records of its history attest the existence of Jesus, and bear important testimony as to his character, influence, and date. This most valuable testimony, often forgotten, is of the highest significance. See, for instance, the quotation from Pliny's letter.

c) The epistles of the New Testament, especially the letters of Paul, bear very important testimony. A life of Jesus based on the epistles of Paul would be meager, indeed, compared with the gospel record, but, if we had not the gospels, would be of priceless value. As matters are, the testimony of Paul has a peculiar value, because it comes directly from the pen of an apostle well trained in the learning of his time and yet of independent and masterful character who was at first a vigorous opponent of the faith in Jesus, and because Paul's letters are older than any of our gospels. From these writings alone we could learn the great capital facts respecting Jesus.

d) The land of Palestine is sometimes called "the Fifth Gospel," because a study of it so illumines and enlarges the four written gospels. By the study of the Holy Land we mean a study not only of its geography, valuable as that is, but also of its history and its customs. Its customs may be the more easily studied because they have continued to this day, unchanged to a degree almost incredible to an American. The ideal way to study Palestine is by a personal visit, and this method is becoming every year more feasible and more widely adopted. In 1904, for instance, eight hundred Bible students from the United States chartered a great steamer and attended a World's Sunday School Convention in Jerusalem, and in March and April, 1928, the International Missionary Conference attended by two hundred delegates from the whole Christian world met on the Mount of Olives. Many who read these lines may look forward to treading some day the very soil on which Jesus walked.

Meanwhile we have excellent books on Palestine referred to elsewhere (see, e.g., pp. 27, 79), and may get much help from maps and pictures, especially relief maps and stereoscopic pictures, because these by giving the third dimension produce the impression of reality impossible in the ordinary representation on a flat surface. Chap. i has shown us some of the historical and other influences that produced the Palestine of Jesus' day; the next four chapters contain much about the geography and the customs of the land.

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25. QUESTIONS AND SUGGESTIONS FOR STUDY.—(1) From your knowledge of the ministry of Jesus answer this question: How did he give his message, by word of mouth or in writing? (2) How his early followers? (See Luke 10:1–16; 24:47–49; Acts 2:14–41 and throughout Acts; note an early exception, however, in Acts 15:23–29.) (3) Judging by the first paragraph of this chapter, why did they change this method? (4) What is the meaning of the word "gospel"? (5) In what respects do the gospels agree? (6) What produces the differences in them? (7) Read carefully Luke 1:1–4 and par. 21; then state what these verses show respecting early gospel writings and the method and purpose of Luke.

(8) State the chief peculiarities of the Gospel of Mark. (9) Give a short sketch of the life of Mark, using the Scripture references given.

(10) What relation did the apostle Peter probably have to this gospel? (11) What words of Peter in Acts appropriately describe Jesus as presented in Mark (Acts 10:38)? (12) When was it put forth?

(13) In what way does the Gospel of Matthew indicate its Jewish character? (14) What does the gospel itself show to have been the purpose of the evangelist in writing it? (15) What habit of writing has he as to the order of the teachings of Jesus? (16) What do we know about Matthew's life? (17) When was his gospel published?

(18) Who was Luke the evangelist? (19) What phase of Jesus' life and teaching does he specially emphasize? (20) When was the Gospel of Luke published?

(21) In what words does the Gospel of John state its own purpose? Explain the meaning of these words. (22) Why is it thought best to omit the Gospel of John in this study of the life of Christ?

(23) From what sources other than the four gospels can we derive information concerning the life of Jesus? (24) Name three non-Christian writers who speak of him in their works. (25) What does Tacitus say of him? (26) How do the existence and records of the Christian church bear witness to his life? (27) What part of the New Testament outside the gospels contains the most valuable evidence? (28) What gives peculiar value to the testimony of the epistles of Paul? (29) How will a study of Palestine in the broadest sense contribute to our knowledge of the life of Jesus?

26. PROBLEMS TO LOOK UP AND DISCUSS IN THE CLASS.—1. The advantages of oral over written speech. Make list.

2. The advantages of written over oral speech.

3. Discuss the value of the gospels as pictures of the greatest personality that ever lived, as records of eyewitnesses, as treasuries of truth that changes lives, etc.

4. Estimate the value of Luke's gospel, not forgetting his care in getting the truth and his wide inquiry as shown by the preface, and the large amount of matter in Luke found nowhere else; e.g., eleven stories from the lips of Jesus including those of the Lost (Prodigal) Son, the Good Samaritan, the Pharisee and the Publican.

The Roman Emperor Augustus ruled the world from 27 B.C. to 14 A.D. Which man has most changed human history, Augustus or Luke?

5. The writers of the gospels are called "evangelists," i.e., "spreaders of good news." In how many ways can young people of today do that? The writer knows one young man who as secretary is writing full and accurate reports of the meetings of a men's class.

27. CONSTRUCTIVE WORK.—Let the student in not more than five hundred words write chap. ii in his "Life of Christ," covering the following topics:

1. How our gospels came to be written.

2. The characteristics of Mark, Matthew, and Luke, bringing out their differences and the way they met the needs of different classes of people.

3. Other sources for the life of Jesus.

28. TOPICS AND PROJECTS.—1. If you find yourself becoming interested begin on the broad project "How Is the Gospel ["good news"] Spread?" Begin by reading slowly and very thoughtfully Project 38 with all its subdivisions from *a* to *n*. Note specially Projects 38*e;* 38*f;* 38*g;* 38*h.* Let these be taken by different members of the class, one project to a student. It seems a stupid performance to memorize the characteristics of the gospels when one can readily learn them for himself by careful search.

2. The sources of the life of Jesus (in general):

Anthony, *An Introduction to the Life of Jesus* (especially useful on the extra-biblical sources); Burkett, *The Gospel History and Its Transmission;* Julicher, *Introduction to the New Testament;* Moffatt, *Introduction to the Literature of the New Testament.*

3. The testimony of the epistles to the life of Jesus. A very instructive study may be made by reading through the epistles of Paul, gathering all the references that he makes to the life of Jesus, arranging these so as to give his connected testimony, and noting what facts in Jesus' life he emphasizes (cf. Project 38*j*).

Knowling, *Witness of the Epistles;* Gilbert, Students' *Life of Jesus*, pp. 74–78.

4. The Gospels.

Goodspeed, *The Story of the New Testament;* Kent, *Life and Teachings of Jesus*, pp. 10–18, esp. pp. 18, 28–33; Glover, *The Jesus of History*, pp. 9–18; Gloag, *Introduction to the Synoptic Gospels;* Dods, *Introduction to the New Testament;* Burton, *A Short Introduction to the Gospels* (rev. ed.); Burton and Mathews, *Life of Christ* (rev. ed.), pp. 18–27.

PART I

JESUS BEFORE HIS PUBLIC MINISTRY

CHAPTER III

THE BIRTH OF JOHN THE BAPTIST AND JESUS FORETOLD

30 (§ 2). The Two Genealogies of Jesus
Matt. 1:1–17 Luke 3:23–38
31 (§ 3). Birth of John the Baptist Foretold to Zechariah
Luke 1:5–25
32 (§ 4). The Birth of Jesus Foretold to Mary Luke 1:26–38
34 (§ 5). The Birth of Jesus Foretold to Joseph
Matt. 1:18–25
35 (§ 6). The Song of Mary Luke 1:39–56

29. The Gospel Narratives of the Birth of Jesus.—The narratives which are studied in chaps. iii, iv, and v of this volume are found in the gospels of Matthew and Luke. Our oldest gospel, Mark, contains no story of the infancy, and the same was doubtless true of the Gospel of Matthew in its oldest form. There is other evidence also to indicate that the earliest narratives of the life of Jesus, both oral and written, began with the public ministry of Jesus, or to speak more exactly, with the ministry of John the Baptist (Mark 1:1; Acts 1:21, 22; 10:36, 37). We must therefore think of these accounts of the birth and infancy of Jesus, found in Matthew and Luke, as having been published some time after the facts respecting the other periods of Jesus' life had become well known, probably after the death of Peter and Paul, which occurred some thirty or forty years after the death of Jesus. Then for the first time these records came to the knowledge of Christians generally.

It is held by some Christian scholars that the stories of the miraculous birth of Jesus (Virgin Birth) as given in Matt. 1:18–25; Luke 1:26–38 are later additions to the gospel narrative which grew up to account for the deity of Jesus as this was understood by Christians at the end of the first century. These scholars believe that Jesus was the son of Joseph and Mary, born in wedlock, and many of them believe in the deity of Jesus on other grounds than his birth. References on both sides of this question will be found in par. 39 below.

It should not be inferred because there are difficulties that these chapters are of inferior worth to us. They not only furnish us evidence as to the time, place, and circumstances of the birth of John the Baptist and of Jesus, but help us to breathe the atmosphere into which Jesus was born and to share the inspiring hopes of a coming deliverer cherished by the Jewish people of his day. Matthew emphasizes the Christian conviction that Jesus was the Messiah, the King anointed of God, promised in the Old Testament. Luke's story, on the other hand, expresses in the elevated language of Hebrew poetry the exalted conception which the followers of Jesus held of him as the Son of God and Savior of the world, born of a woman and kin of every son of Adam.

The word "annunciation" is used in its strictest technical sense of the announcement of the birth of Jesus made to his mother Mary and in a wider sense of other announcements of the same event at about the same time. These annunciations convey a lofty conception of Jesus' mission to the world. The words of the angel and the way in which these words were received can be understood only when we remember that the devout Jews had for many years been expecting and praying for the Messiah and for a forerunner who should prepare the way for his coming (see Luke 2:25, 26 and notes on Mark 1:2; also pars. 44 and 65).

30 (§ 2). THE TWO GENEALOGIES OF JESUS: MATT. 1:1–17; LUKE 3:23–38.—These genealogies present some of the difficulties referred to in the preceding paragraph. They are, however, a true presentation of the belief of learned rabbis of Jesus' day and reflect the importance which the Jews attached to the descent of their great men and especially to that of the Messiah.

Note that both Matthew and Luke make Jesus a descendant of both Abraham and David. It is interesting to note that, though in these Hebrew genealogies the male line is followed, Matthew mentions four women, including Ruth the Moabitess (cf. 10*f* and *g* and review the beautiful story of Ruth in the Old Testament book of the same name including the genealogy at the end). Consider in the light of our study of these gospels the fact that Matthew carries the genealogy back only to Abraham while Luke carries it to Adam, the father of the whole human race (cf. pars. 20 and 22). Note the fact as to Jesus' age stated in Luke 3:23 and that the genealogy is not inserted at the beginning of Luke as it is in Matthew but at the beginning of Jesus' ministry, after anecdotes of his early life have been given.

31 (§ 3). Birth of John the Baptist Foretold to Zechariah: Luke 1:5–25.—Vs. 5, "Herod, king of Judea": viz., Herod the Great (cf. par. 8). Vs. 9, "it fell to his lot": The different duties of the worship were assigned by lot, and the burning of the incense was considered the most honorable part of the daily service. Vs. 11, "standing at the right of the altar of incense": i.e., the right hand to one looking from the Holy of Holies—the south. In the holy place the altar stood just in front of the veil separating it from the Holy of Holies, the table for the shewbread being on one side of the holy place and the golden candlestick on the other. The position of the angel is therefore as if he had just come out of the Holy of Holies. See plan of the temple in chap. xxv. See, for the altar, its position and use, Exod. 30:1–10. Vs. 17, "with the spirit and the power of Elijah," etc.: reproving the people for their sins, as Elijah had done (see Mal. 4:5, 6). Vs. 23, "he went back to his home": cf. for the place of his home, vss. 39, 40.

32 (§ 4). The Birth of Jesus Foretold to Mary: Luke 1:26–38.—Vs. 26, "the angel Gabriel": cf. vs. 19. "Nazareth": see par. 33. Vss. 32, 33: These verses predict of Jesus those things which in II Sam. 7:12–17 are promised to the Son of David. Compare with these words those of the Jewish hymn quoted below in par. 34. Vs. 35, "The holy Spirit, etc.": Observe the correspondence between the character of the power to which the birth of the child is due and that of the child himself. It is upon this that the emphasis of the sentence is thrown. Clearly this narrative is intended to account for the influence and power of Jesus by his divine origin.

33. Nazareth.—About opposite the southern end of the Sea of Galilee the range of mountains that forms so large a part of western Palestine is deflected to the west, terminating in the abrupt mass of

Carmel, and leaving in the general line of the range a considerable triangular plain—the famous plain of Jezreel or Esdraelon. Here more than one of Israel's great battles were fought. East of it lies Mount Gilboa, where Saul was slain together with his son Jonathan whose "soul was knit" to the soul of David, the great ancestor of Jesus (I Samuel, chap. 31; II Samuel, chap. 1), and at the foot of Gilboa, too, lies the spring where Gideon tested his army before they attacked the Midianites (Judges, chaps. 6 and 7); at Mount Tabor near by, the Jewish Joan of Arc, Deborah, defeated the army of Sisera (Judges, chaps. 4 and 5). On Mount Carmel, jutting out into the sea, Elijah defied and slew the prophets of Jezebel (I Kings, chap. 18), and through the plain of Jezreel many years later Jehu drove furiously to slay the wicked queen (II Kings, chap. 9). All these historic places are plainly seen from a range of hills bounding the plain on the north, sometimes called the Nazareth range.

The highest point of these hills is at Neby Sa'in, 1,602 feet above the sea. Between Neby Sa'in and the plain of Esdraelon, about two miles south of the former, is Jebel Kafsy, 1,280 feet above the sea-level, nearly 1,000 feet above Esdraelon. Climb Kafsy from Esdraelon, and looking into and across the valley—more exactly it is a saucer-like basin—between Kafsy and Sa'in, you will see the village of El-Nasira on the southern slope of Sa'in, 450 feet below its peak. The town contains seven thousand to eight thousand inhabitants, and its very name identifies it as Nazareth, the home of Joseph and Mary. In the time of Jesus it was perhaps no larger than it is today, and possibly was not in quite the same location. Its noble spring, however, now known as the Virgin's Fountain, was unquestionably where it is today, and on the great hill that rises behind it Jesus often watched the ships on the Mediterranean, less than twenty miles away, and the caravans as they went along the great road a little to the east of the town, or on their way across Esdraelon to some seaport or Egypt. He must, too, as he saw Carmel and Tabor and Gilboa and the plain of Esdraelon, have recalled with quickened pulse the "hero tales" of his nation which his mother had early taught him.

Nazareth is so secluded that you do not see it until right upon it, and it has never been upon any great trade route. And yet in Jesus' day it was close to the great arteries of the world's trade, it was sur-

NAZARETH

rounded by important towns, and in its streets mingled many races, for it is in "Galilee of the Gentiles." In Jesus' day as in ours the houses were white, many of them vine clad and surrounded by groves of olive, fig, orange, pomegranate, and palm trees. Then as now the mountains were tipped with snow like Hermon, or covered with varied vegetation and bespangled with a profusion of wild flowers.

See George Adam Smith, *Historical Geography of the Holy Land*, pp. 432-35; Fosdick, *A Pilgrimage to Palestine*, pp. 170-96; Baedeker, *Palestine and Syria;* Edersheim, *Life and Times of Jesus the Messiah*, I, 144-48; Merrill, *Galilee in the Time of Christ*, pp. 113-19; Stalker, *Life of Christ*, p. 23; Keystone Stereographs, "Nazareth and the Plain of Esdraelon at Southwest, Hills Where the Boy Jesus Played"; "Ancient Fountain of the Virgin, Where Mary Came with Jesus for Water."

34 (§ 5). THE BIRTH OF JESUS FORETOLD TO JOSEPH: MATT. 1: 18-25.—Vs. 19, "An upright man and did not wish to disgrace her": His righteousness would deter him, on the one side, from marrying her while suspicious of her character, and, on the other, from publicly disgracing her whom until now he had believed in as a pure and virtuous woman; hence he is disposed to adopt the middle course: to break off the engagement, but not publicly. Vs. 21, "for it is he who is to save his people": These words explain the name Jesus, which means "Savior"; "his people" would mean to Joseph the children of Israel; "from their sins": it is the sins of the people that have brought them into distress, and salvation, even political salvation, can come only through deliverance from their sins.

35 (§ 6). THE SONG OF MARY: LUKE 1:39-56.—Vs. 39, "the hill-country": i.e., probably the mountainous region south of Jerusalem, in the vicinity of Hebron; the exact home of Zechariah is not known. Vss. 46-56: This psalm of Mary, commonly known from the first word of the Latin version as the *Magnificat*, is expressed largely in the language of the Old Testament and moves to some degree in the atmosphere which characterizes the later Jewish psalm quoted in par. 44. A study of the references in any good reference Bible will show vividly how much this psalm is the product in feeling, thought, and expression of the Jewish scriptures. In particular compare carefully Hannah's psalm in I Sam. 2:1-10. Vs. 52: The general truth contained in this verse is suggested by Mary's own experience. For a

striking comment upon it and a reminder of the early use of the *Magnificat* in the church, read Longfellow, "King Robert of Sicily."

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36. Questions and Suggestions for Study.—(1) What chapters of the gospels contain the narrative of the birth and infancy of John the Baptist and Jesus? (2) At what point in the life of Jesus does the Gospel of Mark begin? (3) Of what special value are these narratives of the infancy? (4) What is Matthew's point of view in his narrative? (5) What Luke's? (6) What is the meaning of the word "annunciation"?

(7) What are the most marked differences in the two genealogies in Matt. 1:1–17 and Luke 3:23–38?

(8) Describe the special duty of Zechariah in the temple. (9) What sort of son was promised to him and what was this son to do?

(10) Study the words of the angel to Mary and state what sort of son she was to have.

(11) Describe the objects of interest in and near Nazareth and study the picture (facing p. 26) to get the position of the town among the hills. (12) Show how it combined seclusion with the most broad and stimulating influences. (13) If you could spend a day at Nazareth, what would you try to see?

(14) What is the meaning of the word "Jesus"?

(15) Why should Mary visit Elizabeth? (Cf. Luke 1:36.) (16) Study the Song of Mary and state what feelings it seems to you to express most strongly.

37. Problems To Look Up and Discuss in the Class.—The characters in this chapter—men, women, and angels—have a deep sense of the worth of two babies. The value of being well born was never more strongly felt than today. See, for instance, Wiggam's *The Fruit of the Family Tree.*

1. There were two brothers in a certain town. One was childless, made money, and left $100,000 to build a fine new town hall. The other lived and died poor but left a son who for twenty-five years guided town affairs with ability and honesty. Which brother did more for the town?

2. Ruth the Moabitess became a thorough Jew and the reputed

ancestress of the Messiah. Did that make the Pharisees less opposed to foreigners?

38. Constructive Work.—It is a most important part of the plan of this course of study that the student shall write his own "Life of Christ." This must be done chapter by chapter, and on the basis of careful study of the gospels. Every pupil is therefore urged, *at the end of every chapter's study*, to construct for himself a corresponding chapter of his "Life of Christ." This work if done well will be of the highest value. By it the most significant facts and their relations will become a real possession. Three simple suggestions are emphasized:

1. Be sure of your facts. Study the gospel account carefully, seeking to find its exact meaning, and avoid all doubtful inferences and mere probabilities, however attractive.

2. Be yourself, expressing yourself in your own way and emphasizing those parts of Jesus' experience which appeal to you. Use the exact words of the text where they express aptly your idea of the meaning of the whole, but do not make your "Life" a mere patchwork.

3. Secure brevity by grasping essentials. If you write too much you will become weary of the mere mechanical part of your work and will give it up; you will also become lost in details and miss the outstanding ideas.

Applying these suggestions to the text before us, we may write a chapter of about two hundred words as follows:

> There lived in the time of Herod the Great at Nazareth in Galilee Mary, a lowly Jewish girl, and her betrothed husband, Joseph. Mary had an aged kinswoman, Elizabeth, who lived with her husband, the priest Zechariah, in Judea. All of these were devout Jews who looked for the coming of the Messiah.
>
> The genealogy of Joseph is given by Matthew and by Luke, the former tracing his line of descent to Abraham, the latter to Adam.
>
> It was announced by the angel Gabriel to Zechariah while burning incense in the temple that his wife would give birth to the forerunner of the Messiah who should be named John and should come "in the spirit and power of Elijah." In punishment for his unbelief Zechariah at once became dumb.
>
> Six months later it was announced to Mary by the same angel that she should become the mother of the Messiah who should be named Jesus, which means Savior. A similar announcement was made to Joseph. Mary visited Elizabeth and on her approach Elizabeth pronounced her blessed as the mother of

the Messiah. Then Mary broke forth into a psalm expressing humility, faith, and gratitude:

"For from this time all the ages will think me favored!"

If this seems too much, by omitting less essential facts, but still preserving the names of the principal characters, the substance of the annunciations, and the spirit in which they were received, we may have a chapter of one hundred words as follows:

There lived in Palestine, in the time of Herod the Great, Mary and her betrothed husband, Joseph; also her kinswoman Elizabeth and her husband, the priest Zechariah. All these were looking for the coming of the Messiah. It was announced to Zechariah by an angel that his wife would give birth to the forerunner of the Messiah to be named John, and by angels to Mary and Joseph separately, that Mary would become the mother of the Messiah to be named Jesus [Savior]. Mary visited Elizabeth and both expressed their joy at the good news, and their gratitude to God.

Study these two suggested chapters in the "Life of Christ," decide whether you prefer the longer or the shorter, and prepare your own accordingly, using whatever in these you may find helpful.

39. TOPICS AND PROJECTS.—1. The genealogies.

Articles in the Bible dictionaries, especially those of Smith and Hastings; Andrews, *Life of Our Lord*, pp. 62–68; Dummelow, *Commentary.*

2. The class of devout Jews to which the parents of John and Jesus belonged.

Sanday, *Life of Christ*, sections 7 and 8 on "The Brighter Side of Contemporary Judaism" and "The Special Seed-Plot of Christianity"; Hastings, *Bible Dictionary*, II, 606–9.

3. The virgin birth of Jesus.

Arguments for: Orr, *The Virgin Birth;* Ramsay, *Was Christ Born in Bethlehem?* Arguments against: Palmer, *The Virgin Birth.*

CHAPTER IV

THE BIRTH OF JOHN THE BAPTIST AND OF JESUS

40 (§ 7). The Birth of John the Baptist	Luke 1:57–80
41 (§ 8). The Birth of Jesus	Luke 2:1–20

40 (§ 7). The Birth of John the Baptist: Luke 1:57–80.—Vs. 59, "On the eighth day": cf. Gen. 17:9–14. Vs. 69, "a mighty savior": Note Goodspeed's translation of the expression "born of salvation" in the older versions. The horn as a sign of power and prosperity is commonly used in the Old Testament (cf. Ps. 132:17; I Sam. 2:10). Vs. 78, "the day will dawn upon us" (R.V.: "the dayspring shall visit us"): For the same figure as to the Messiah see Mal. 4:2 and John 1:4, 5. Vss. 68–79: This prophetic psalm of Zechariah is called the *Benedictus* from the first word of it, meaning "blessed," in the Latin version. It has been used in Christian worship since the sixth century. Like that of Mary it is permeated with the patriotic hope and joyful expectation of a son of David who should deliver Israel out of the hand of their enemies. As with the prophets of old, so here patriotism and religion are inseparably mingled. The hope and ideal of the aged priest for his nation are clearly seen in vss. 74, 75. Even more strongly than that of Mary it reminds us of the hopes cherished by the psalmist of fifty years earlier (par. 44), and, like Mary's, agrees perfectly with the circumstances and occasion.

41 (§ 8). The Birth of Jesus: Luke 2:1–20.—Vss. 3, 4, "to his own town": The context shows that this means the town of his ancestors; in the case of Joseph, that of his great ancestor David, i.e., Bethlehem; see par. 42. For the story of David's connection with Bethlehem, see the Book of Ruth, especially 4:17, 22; I Samuel, chaps. 16 and 17; II Sam. 23:13–17. Vs. 7, "Laid in a manger": W. M. Thomson, for many years a missionary in Palestine, says there is nothing remarkable about this statement. "Many inns have caverns below them where cattle and sheep are sheltered." He says further (*The Land and Book*, p. 35):

Throughout this country, especially in mountain villages, a part of the one large room in which the native farmer resides is often fitted up with mangers for the cattle; the rest of the room, some two or three feet higher, is arranged for the accommodation of the family. The mangers are generally constructed of small stones and mortar in the shape of a shallow box. Cleaned out and whitewashed as they often are in summer when not required for the animals, they would make suitable cribs in which to lay little babies.

O little town of Bethlehem,
  How still we see thee lie!
Above thy deep and dreamless sleep
  The silent stars go by;
Yet in thy dark streets shineth
  The everlasting light;
The hopes and fears of all the years
  Are met in thee tonight.

—Phillips Brooks

Vs. 8, "shepherds . . . . keeping watch through the night over their flock": This does not decide the time of the year. In a mild season and near the towns this might happen in any month. Vs. 9: The verb used in the original for the sudden coming of the angel is an expressive one; Moffatt translates, "an angel of the Lord flashed upon them"; "the glory of the Lord": the brightness which is the token of the Lord's presence (cf. Exod. 24:17). Vs. 10, "all the people": i.e., of Israel; the message and the salvation are first of all to the chosen people. Vs. 11, "a Savior": Recall the message of the angel to Mary, Luke 1:31, and to Joseph, Matt. 1:21. Vs. 14, "Glory to God in heaven"; "in the highest," the literal translation here, means in the highest places, not in the highest degree; "Peace to the men he favors," not "on earth peace, good will toward men." The difference between the Common and Revised versions in this angelic song is due to a difference of one letter in the Greek manuscripts. The Revised versions are almost certainly correct.

Note the metrical arrangement here. The angels' song, called the *Gloria in Excelsis* ("glory in the highest"), was expanded into a hymn as early as the second century and is still used in the communion service of many churches. Vs. 17: The rude shepherds, says Farrar, were the first Christian preachers. They had one prime essential—first-hand experience. See Acts 1:21, 22; II Pet. 1:17, 18; I John 1:1. Vss. 1–20: Read these verses over and over as a story noting the conversation, the parts taken by Joseph, Mary, the angel messenger, the angel choir, the shepherds and the people who heard the shepherds' story. Picture in your mind the various episodes: the arrival at the crowded inn, the shepherds in the fields, the angel choir, the visit of the shepherds to the manger cradle.

42. BETHLEHEM.—Bethlehem may well be called the "City of Children," for, were it not for children, and, above all, *the* Child, it would hardly be remembered. The modern town, which still is known as Bêt Lahem, is beautifully situated, about five miles from Jerusalem, on the side and summit of a semicircle of hills twenty-seven hundred feet high. All about it are olive groves and vineyards, pasture lands and grain-fields. It is, indeed, as its name says, a "House of Food." Today, it has about eight thousand inhabitants, most of whom are Greek Christians, and contains several schools for boys and girls. Its most celebrated building is, of course, the noble Church of the Nativity—or, more properly, of St. Mary—built over the cave in which tradition, going back to the second century, declares Jesus was born.

Henderson, *Palestine*, p. 149; Baedeker, *Palestine and Syria*, p. 121; Keystone Stereographs, "The Main Street of Bethlehem Leading from the Church of Nativity"; "In Bethlehem of Judea" (public square).

43. THE NATIVITY IN POETRY, SONG, AND ART.—The beautiful gospel narratives of the birth and infancy of Jesus have furnished the inspiration for some of the most notable productions of Christian art.

There are in *Hymnal for American Youth* (Century Co.) about thirty songs on the nativity. Philip Schaff, *Christ in Song*, has sixty-nine, and we have such longer poems as John Milton, "On the Morning of Christ's Nativity"; Longfellow, "The Nativity," in *The Golden Legend;* Sir Edwin Arnold, "At Bethlehem," in *The Light of the World;* and Mrs. Browning, "The Virgin Mary to the Child Jesus."

Handel's great oratorio, *The Messiah*, is often given in larger places.

All collections of Bible pictures have a number on the nativity; for example, that of the American Sunday School Union, 1816 Chestnut St., Philadelphia—125 pictures on the life of Christ for $1.75, 1½ cents apiece. Harold Copping, the artist, has made 95 colored pictures (65 on the New Testament, 30 on the Old), which are sold by all denominational publishers at $2.50. The Wilde Co., 131 Clarendon St., Boston, Mass., publish a wide variety of pictures at 1½ cents each. This firm also publishes a volume called *The Great Painters' Gospel*, by H. T. Bailey, and there are the following volumes made up largely of pictures: Miss Hurll, *The Madonna in Art* (Houghton Mifflin Co.); Farrar, *The Life of Christ as Represented in Art* (Macmillan); Van Dyke, *The Christ-Child in Art* (Harpers); W. E.

Barton, *Jesus of Nazareth* (Pilgrim Press); Sparrow, *The Gospels in Art* (Hodder and Stoughton). For full information as to all available pictures write the N.Y.S.S. Commission, 416 Lafayette St., New York City, who furnish a specially wide assortment of the famous Tissot colored pictures.

See also "Books on the Life of Christ and How to Teach It" (in the front of this book), and Projects 8, 9, 9 *b*.

44. A MESSIANIC PSALM OF THE PHARISEES.—With the words of the angel in Luke 1:31–33, the psalm of Mary in Luke 1:46–55, the psalm of Zechariah, Luke 1:68–79, and the words of Simeon and Anna, Luke 2:28–38, it is very interesting to compare those of a Jewish hymn written perhaps fifty years before the birth of John and of Jesus. We give a portion of this psalm in the English translation of Ryle and James (*Psalms of Solomon*, Ps. 17, pp. 137–47):

Behold, O Lord, and raise up unto them their King, the son of David, in the time which thou, O God, knowest, that he may reign over Israel, thy servant;
And gird him with strength, that he may break in pieces them that rule unjustly.
Purge Jerusalem from the heathen that trample her down to destroy her, with wisdom and with righteousness.

. . . .

And there shall be no iniquity in his days in their midst, for all shall be holy and their King is the Lord Messiah.
For he shall not put his trust in horse and rider and bow, nor shall he multiply unto himself gold and silver for war, nor by ships shall he gather confidence for the day of battle.
The Lord himself is his King, and the hope of him that is strong in the hope of God.
And he shall have mercy upon all the nations that come before him in fear.
For he shall smite the earth with the word of his mouth even for evermore.
He shall bless the people of the Lord with wisdom and gladness.
He himself also is pure from sin, so that he may rule a mighty people, and rebuke princes and overthrow sinners by the might of his word.
And he shall not faint all his days, because he leaneth upon his God; for God shall cause him to be mighty through the spirit of holiness and wise through the counsel of understanding with might and righteousness.
And the blessing of the Lord is with him in might, and his hope in the Lord shall not faint.
And who can stand up against him? he is mighty in his works and strong in the fear of God,
Tending the flock of the Lord with faith and righteousness, and he shall suffer none among them to faint in their pasture.
In holiness shall he lead them all, and there shall no pride be among them, that any should be oppressed.

This is the majesty of the King of Israel, which God hath appointed to raise him
up over the house of Israel, to instruct him.
His words shall be purified above fine gold, yea, above the choicest gold.
In the congregations will he judge among the peoples, the tribes of them that
have been sanctified.
His words shall be as the words of the holy ones in the midst of the peoples that
have been sanctified.
Blessed are they that shall be born in those days to behold the blessing of Israel
which God shall bring to pass in the gathering of the tribes.
May God hasten his mercy toward Israel! may he deliver us from the abomination of unhallowed adversaries!
The Lord, he is our King from henceforth and even for evermore.

45. Questions and Suggestions for Study.—(1) Study the Song of Zechariah and show what two elements are combined in it.

(2) Read carefully Luke 2:1–7 and tell why Joseph and Mary went to Bethlehem. (3) Describe Bethlehem and give some Old Testament stories connected with it. (4) What served as a cradle for the infant Jesus and how does the position of many oriental stables help us to understand this story?

(5) Read Luke 2:8–14 and give some reasons why we should today rejoice in the birth of Jesus. (6) Commit to memory the Angels' Song in vs. 14 and give some indications that peace is coming among men. (7) What does a careful study of all our Bible text thus far show as to the character of Mary? Do not fail to consider Luke 2:19. (8) What to you is the finest poem on the birth or infancy of Jesus, and why do you think so? (9) Answer the same question as to pictures. (10) Draw an outline map of Palestine and locate on it Jerusalem, Bethlehem, Nazareth, and also the most striking and interesting places that Jesus could see from the top of the hill above his home.

(11) From the messianic psalm in par. 44 quote a verse which refers to the descent of the Messiah; verses which refer to his political acts; verses which refer to his religious acts and character; a verse which probably refers to the Romans.

46. Problems To Look Up and Discuss in the Class.—1. The Shepherds told their Christian message at once without meditation or training (see Luke 2:17, 18). Should that always be so? See Acts 7:23–30; Gal. 1:17, 18; Luke 3:23; 4:1, 2, 14, 15. If not, why not?

2. Did the Jews want their Messiah to make them prosperous or righteous?

3. Siegfried in his recent book, *America Comes of Age,*[1] says (p. 36) of American Protestants, whom he regards as getting their ideas from the Puritan:

> The Puritan regards his wealth as an honour, and when he hoards up his profits, he says smugly that Providence has been kind and in the end he cannot tell when he is acting from a sense of duty and when from self-interest. Under these conditions it is hard to distinguish religious aspirations and the pursuit of wealth.

Is this true in America today? If so draw a parallel between the American of today and the Jew in his thought of the Messiah.

4. The simple-minded shepherds were so familiar with the national hope for the Messiah that they were responsive when he appeared. What national hopes and ideals are there in America with which the humblest citizens are sympathetic?

47. CONSTRUCTIVE WORK.—Review once more what is said under "Constructive Work" in the last lesson, study the two suggestive chapters which follow, and then write your own:

LONGER CHAPTER

On the birth of John, Zechariah, released from his dumbness, thanked God both for the Son of David who should deliver Israel from her enemies and also for his own son who should prepare the way by giving knowledge of salvation to his people in the forgiveness of their sins.

Mary and her husband went up to Bethlehem, the city of David, to be enrolled and there Jesus was born and cradled in a manger. The same night the babe was visited by shepherds who while watching their flocks near by had been told by an angel where the Messiah had just been born and had heard an angel choir singing:

"Glory to God in heaven and on earth!
Peace to the men he favors!"

SHORTER CHAPTER

On the birth of John, his father thanked God for the salvation of the Jews from their enemies and for the child just born to prepare the way for the deliverer.

Jesus was born in Bethlehem of Judea and was cradled in a manger, since there was no room for the family in the inn. His cradle was visited by shepherds who while in the fields had heard a chorus of angels singing of "Glory to God" and "Peace among men."

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[1] Published by Harcourt, Brace & Co., New York.

48. Topics and Projects.—1. The messianic hope as portrayed in the late Jewish and Zechariah's psalms.

See pars. 12 and 44.

2. The History of Christian Art.

Chapter on "Christ in Art" in W. E. Barton, *Jesus of Nazareth;* Farrar, *Life of Christ as Represented in Art;* Mrs. Anna Jameson, *History of Our Lord as Exemplified in Works of Art.*

3. The life of Christ in poetry and song (see par. 43 and Project 9).

4. Christmas Projects 9*a*, 9*c*, 34.

5. The Christian ideal of service. This a good time to begin Project 49 in connection with the study of the messianic hope and 46, 2 and 3, above.

6. Continue Project 10, "The Geography of Palestine," in connection with Nazareth treated in the last chapter and Bethlehem in this. Note references at the ends of pars. 33 and 42 and the large number of places visible from the Nazareth hill.

If you are not familiar with the *National Geographic Magazine,* study it to see how fascinating geography may be made.

CHAPTER V

THE INFANCY OF JESUS

49 (§ 9). THE PRESENTATION IN THE TEMPLE LUKE 2:21–39
50 (§ 10). THE VISIT OF THE MAGI
MATT. 2:1–12
51 (§ 11). THE FLIGHT INTO EGYPT
MATT. 2:13–23

49 (§ 9). THE PRESENTATION IN THE TEMPLE: LUKE 2:21–39.—For the circumcision of John the Baptist cf. Luke 1:59. For the institution and meaning of the rite cf. Gen. 17:9–14. On the naming of Jesus review Luke 1:31 and Matt. 1:21. Vs. 22, "their purification period": The forty days which, according to the law as found in Leviticus, chap. 12, must elapse between the birth of the child and the ceremonial purification of the mother. Vs. 23: The first-born belonged to God and must be sacrificed or else redeemed by the sacrifice of something else, as explained in Exod. 13:11–16. Vs. 24, "a pair of turtle doves": Lev. 12:8 tells why a lamb was not brought.

Vs. 25, "living in expectation of the comforting of Israel": waiting for the coming of the Messiah who should deliver and so comfort Israel. On the nature of Simeon's hope of a Messiah, see pars. 44 and 65. Vss. 29–32: These verses are often called the *Nunc dimittis* ("Now thou lettest depart"), from the first words of the passage in the Latin translation of the New Testament in use for centuries in the Christian church. They constitute the fourth of the New Testament psalms thus far found in Luke's narrative. The *Nunc dimittis* has formed a part of evening worship in Christian churches certainly since the fifth century. Vs. 29, "Now you will let": not a prayer, but an expression of joyful certainty. Vs. 34, "be a portent": "Portent" (earlier versions, "sign") here means a conspicuous person by whom God warns men and shows his will. Vs. 35, "You yourself will be pierced to the heart": The words foreshadow the suffering which would come to Mary in the experiences of her son; they should be treated as parenthetical; the last clause of the verse—"and so the thoughts of many minds will be revealed"—will then follow in natural order after "a portent that will be much debated"; Christ set as God's sign compels men to decide openly as to his claims and so reveals the thoughts of many hearts about him.

Vs. 38, "the liberation of Jerusalem": in its narrower sense the deliverance of the Jews from the Roman yoke and only this to the Jews of little spiritual insight; yet to the more spiritually minded the expression was religious also because they recognized that only through repentance and righteousness could Israel be really redeemed. Compare in our own land the varying significance of Thanksgiving Day to men of different natures and training.

50 (§ 10). THE VISIT OF THE MAGI: MATT. 2:1–12.—Vs. 1, "Bethlehem of Judea": There was also a Bethlehem in Galilee (see par. 42). "Herod the king": Herod the Great (cf. par. 8). "Astrologers": also called "magi" and "wise men"; the word denotes men of the learned class, teachers, priests, physicians, etc., among the Babylonians and other Eastern nations. Vs. 2, "For we have seen his star rise": As astrologers they used to read the stars; so the message from heaven as to the Messiah was adapted to them. Astronomers have called attention to certain extraordinary phenomena appearing in the heavens about this time. But the attempts to connect them with the star which the magi saw have never been wholly successful. Vs. 3, "he was troubled": doubtless over the thought of a possible heir to his throne, on which he had no claim but that of force. Vs. 4, "asked them where the Christ was to be born": i.e., what (according to prophecy) was the birthplace of the Christ. The question implies nothing as to whether the Christ had or had not yet been born. Vs. 6: a free reproduction of Mic. 5:2.

This story of the Wise Men, so full of the marvelous and mysterious, naturally stimulated the imagination of the early Christians, and around it has gathered a mass of tradition and fanciful detail which still finds expression in Christian song and art, and in fiction like *Ben Hur* and Van Dyke's *Story of the Other Wise Man*. Because of the prevalence of some of these unfounded additions and their attractiveness to many minds, the student will find need of specially close attention to the exact content of the Bible story. He will often find that he has unconsciously adopted notions not supported by the text. The story as it stands is sufficiently rich in moral and religious suggestion, which is nobly interpreted for us by some of our best hymns.

As with gladness men of old
Did the guiding star behold,
As with joy they hailed its light,
Leading onward, beaming bright,
So, most gracious Lord, may we
Evermore be led by thee.
—W. C. Dix

All round about our feet shall shine
A light like that the Wise Men saw,
If we our loving wills incline
To that sweet life which is the law.
—James Russell Lowell

51 (§ 11). The Flight into Egypt: Matt. 2:13-23.—Vs. 13, "Make your escape to Egypt": There were many Jews in Egypt at this time; see what is said of Alexandria in par. 3. Vs. 15, "I called my son from Egypt": These words are found in Hos. 11:1, where they picture the loving act of God in freeing Israel from the bondage of Egypt with no apparent reference to any future event. Attentively compare the quotation in vs. 18 with its Old Testament original in Jer. 31:15. The passage in Jeremiah evidently represents Rachel from her tomb as weeping over her descendants going into exile. Matthew uses the words "fulfil prophecy" with a different meaning from that applied today. We should say, here (as in vs. 15) was a striking historical parallel. Matthew, with his mind steeped in Old Testament language and history, is continually seeing these parallels in the life of Christ. Vs. 16: Considering the smallness of the town, and the limitation furnished by the age and sex of the children, the numbers slain by this cruel act may not have been more than twenty.

Vss. 19, 20: These verses make it clear that when Herod the Great died Jesus was a baby and in Egypt. Now the date of Herod's death is well known; it was 4 B.C. Just how long before that Jesus was born we do not know. But he had been presented in the temple at the end of forty days, had been visited by the astrologers, had completed the journey to Egypt and remained there for a time. The boy babies of Bethlehem were slaughtered up to the age of two years (Luke 2:16). The best scholars believe that Jesus was born between 6 and 4 B.C.

The strangeness of saying that Christ was born "before Christ" need not trouble us. When centuries later people began to reckon dates from the birth of Christ an error in reckoning was made.

Vs. 22, "Archelaus was reigning over Judea, etc.": Of the three sons of Herod, among whom his kingdom was divided (cf. par. 9), Archelaus was the most like his father in cruelty. When he had been in power ten years he was removed by Rome on complaint of his subjects. The narrative makes no mention of these facts, but assumes that the character of Archelaus was known. "Took refuge in the region of Galilee"; thus coming into the jurisdiction of Antipas, who, though by no means a model ruler, was less cruel than Archelaus.

At Sepphoris only four miles from Nazareth, Herod Antipas had his palace and here, after the revolt of Judas the Galilean when Jesus was about twelve years old, two thousand men were crucified.

52. QUESTIONS AND SUGGESTIONS FOR STUDY.—(1) How long after his birth was Jesus circumcised and named? (2) What does the name Jesus mean?

(3) How long after his birth and where did the ceremony of purification take place? (4) What offering did the mother bring at this time? (5) Why this offering rather than a lamb? (6) Tell the story of Simeon, (7) and of Anna. (8) In what respect is the hope expressed by Simeon wider than that expressed in the psalms of Mary and Zechariah? Cf. Luke 2:32 with Luke 1:54, 55, 68, 77. (9) Was this hope original with Simeon? (Cf. Isa. 42:6, 7 and 49:6.) (10) What four psalms are given in connection with the narrative in Luke, chaps. 1 and 2? (11) How are they distinguished from the narrative in the printed form of the Revised Versions? (12) How many times is the influence of the spirit in the life of Simeon mentioned? (13) Why was Anna called a prophetess?

(14) Tell the story of the Wise Men. (15) Mention any unwar-

ranted addition to it. (16) Give one moral lesson fairly suggested by it. (17) What is the meaning of Herod's question to the priests and scribes in Matt. 2:4? (18) What different classes of people are presented in the narrative of Matthew and Luke as interested in the birth of Jesus?

(19) Tell the story of the flight into Egypt and return to Nazareth. (20) What characteristics of Herod, Archelaus, and Antipas are reflected in this narrative? (21) When was Jesus born and how do we fix the date? (22) Describe Nazareth so as to show how its natural surroundings or its people would be likely to influence a growing boy. Review again par. 33.

53. PROBLEMS TO BE LOOKED UP AND DISCUSSED IN CLASS.—1. Compare and contrast the shepherds and the astrologers as to nationality, learning, wealth, etc. What suggestion in the fact that both groups found Jesus?

2. Suppose one of the astrologers had said that the shepherds were too ignorant to be acceptable visitors.

3. What made both groups welcome at the manger cradle?

4. Is there any inconsistency in the statement "you yourself will be pierced to the heart" (Luke 2:25) and the exultant joy of Mary's song in Luke 1:46–55?

5. What brings joy to good people? What may bring sorrow?

54. CONSTRUCTIVE WORK.—Write the fifth chapter of your "Life of Christ" in not more than two hundred and fifty words, giving most space to those matters which seem to you most useful in explaining the later life of Jesus.

55. TOPICS AND PROJECTS.—1. The use of psalms and hymns by the Jews before the time of Christ.

Bible dictionaries; "Aids to the Student," in the Oxford Bible; Moulton, *Literary Study of the Bible.*

2. The use of the four psalms in Luke, chaps. 1 and 2, by the Christian church.

The Church Hymnal (Episcopal), Appendix; D. R. Breed, *The History and Use of Hymns and Hymn Tunes;* Mrs. Charles, *The Voice of Christian Life in Song;* March, *Latin Hymns;* Julian, *Dictionary of Hymnology.*

3. Matthew's narrative of the birth and infancy of Jesus compared with Luke's (*a*) as respects the events recorded; (*b*) as respects

the person from whose point of view the story is told; (*c*) as respects the style and purpose. Note under each both resemblances and differences.

4. Project 38*g*. "Old Testament Quotations in Matthew": Not only make a list but note how far they are simply echoes of Old Testament language, how far historical parallels, how far prophecies in the sense of exact prediction (cf. note on Matt. 2:15 above and par. 20).

CHAPTER VI

JESUS' LIFE IN NAZARETH

56 (§ 12). THE BOY JESUS LUKE 2:40–50
58 (§ 13). THE SILENT YEARS LUKE 2:51–52

56 (§ 12). THE BOY JESUS: LUKE 2:40–50.—Vs. 40: This single verse is of the highest importance for the light it throws on Jesus' development and education. It presents to us the picture of a normal child growing physically and spiritually—a picture of a perfect childhood most profitable to reflect upon.

> It is written that there was once a pious, godly bishop, who had often earnestly prayed that God would manifest to him what Jesus had done in his youth. Once the bishop had a dream to this effect: He seemed in his sleep to see a carpenter working at his trade, and beside him a little boy who was gathering up chips. Then came in a maiden clothed in green, who called them both to come to the meal and set porridge before them. All this the bishop seemed to see in his dream, himself standing behind the door that he might not be perceived. Then the little boy began and said, "Why does that man stand there? Shall he not also eat with us?" And this so frightened the bishop that he awoke.
>
> Let that be as it may, a true story or a fable, I none the less believe that Christ in his childhood and youth looked and acted like other children, yet without sin, in fashion like a man.—MARTIN LUTHER [quoted by FARRAR].

Vs. 41, "used to go every year," etc.: The law of the Old Testament required every male to attend three feasts a year in Jerusalem, viz., Passover, Pentecost, and Tabernacles (Deut. 16:16). In later times the rule seems to have been restricted to those who lived within fifteen miles of Jerusalem (Edersheim, *Temple*, p. 183). Yet, in fact, it was the custom to go from all parts of the land, and for women as well as men. Even from foreign lands many came. Hillel (a famous rabbi of Jesus' time, grandfather of Gamaliel mentioned in Acts) taught that women ought to go once a year, viz., to the Passover. (See Keystone Stereograph "Road to St. Stephen's Gate; Throngs Coming Up to Jerusalem for Sacrifice.")

Vs. 42, "And when he was twelve years old": This may not have been his first visit, but it was a noteworthy one, because at about this age the Jewish boy became "a son of the law," i.e., subject to its requirements. This approaching period of increased personal responsibility would make more susceptible his sensitive religious nature already cultivated by the conscientious care of his mother and the lofty tone of the finer life of his nation (see par. 57). This feeling would become higher and deeper as for the four days' journey "he went with the throng . . . . to the house of God, with the voice of joy and praise, a multitude keeping holyday" (Ps. 42:4). When he arrived in Jerusalem, the center of Jewish religion, captured and rebuilt by his own great ancestor David, we can imagine the enthusiasm with which he would unite in the great burst of joy that lifted up one of the pilgrim psalms, such as Ps. 122, accompanied perhaps by the instruments of music mentioned in Ps. 150. Add to this his reverent absorption in the lofty white marble temple hallowed for ages, and in its inspiring worship (see pars. 11*a* and 244*a*, first part, and Edersheim, *Sketches of Jewish Social Life*, pp. 109, 110), and the incident which follows will not seem unnatural for such a boy at such a time and place. For sights on Jesus' journey from Nazareth to Jerusalem see Keystone Stereographs, "Pastoral Scene on the Plain of Jezreel"; "Relief Map of Palestine"; "Jerusalem, the Holy City, from Mt. Scopus, Where It Was First Seen by Jesus."

Vs. 43, "made their customary stay": which was for the seven days of the feast. Vs. 44: The caravan composed of those who came from Nazareth, or from Nazareth and its vicinity, was evidently a large one. "Until the end of the first day's journey": not necessarily a whole day, but until evening of the day on which they started. Everything seems to have gone on as upon previous Passovers—the moving-together of the group from Nazareth, the staying through the regular seven days, and even the expectation of finding at the first night's encampment some who had become separated from the group. Vs. 46: For "after three days" of the older versions read "on the third day," counting the day of starting as one, the day of the return a second, and the day on which they found him a third. "In the temple, sitting among the teachers": "As a learner, not as a teacher, Paul sat at the feet of Gamaliel (Acts 22:3)" (Plummer). Where in the temple the rabbis were teaching we have no certain means of knowing. "Listening to them and asking them questions":

in accordance with the usual relation between pupil and teacher, which permitted great freedom. The questions were those of an eager pupil anxious for further knowledge rather than "posers" thrust forward by a boy prodigy. (See Trumbull, *Yale Lectures on the Sunday School*, pp. 20–31.)

Vs. 47, "And every one that heard him was astonished at his intelligence, etc.": The teachings of Jesus in subsequent years show wonderful understanding of the Old Testament, and profound insight into all questions of religion and morals; something of these qualities was already manifest in the boy of twelve years. Vs. 48, "they were amazed": The astonishment of his parents and their failure to look for him at once in the temple seem to show that he had not impressed them as being precociously religious and to strengthen the belief gained from vss. 40 and 52 that Jesus seemed perfectly developed but normal.

Vs. 49, "How did you come to look for me? Did you not know that I must be at my Father's house?" These are the first words of Jesus which the gospels record. They imply three things that are most significant: (1) Left alone in the city, the place to which he turned as a matter of course and eagerly was the temple; so natural was it for him to do this that it did not occur to him that his parents would look for him anywhere else. (2) That which drew him to the temple was the fact that it was God's house; that with it more than with any other spot in the city was associated for him the thought of God. (3) The name for God which sprang naturally to his lips was "my Father"; his feeling toward God was that of a loving son to a father, of whose love he was sure. Few, if any, of the Jews, even among the prophets, had thought of God as the Father of individuals. To them he was the Father of the nation.

57. EDUCATION AMONG THE JEWS IN THE TIME OF JESUS.—Respect for education was and is a deep-seated trait of the Jewish people. When six years of age boys were sent to elementary schools attached to the synagogues and supported by the synagogues. These schools were common after the death of Jesus, and there may have been one in Nazareth while he was a boy. They were as free to the pupils as the public schools of the United States are today. They were, moreover, widely diffused, being attached to most of the syna-

gogues. Jesus as a child, therefore, may have attended the village school of Nazareth. That he could read is shown by Luke 4:17. There were institutions of higher learning in Jerusalem, corresponding somewhat to our theological and law schools, but these he never attended (see John 7:15).

The elementary synagogue school taught reading and writing as a preparation for the study of the Scriptures and religion, and in connection with it, just as was done in the early days of New England (see the famous *New England Primer*) and is still done in our city Sunday schools for the Chinese in the United States. This dominant position of religion in education might be inferred from the character and history of the Jews. "With them religion was the all-absorbing idea that penetrated every relation of life" (Edersheim).

Moreover, the Jewish school was, like the synagogue, an outgrowth and support of the legalistic side of the Jewish religion (see par. 11*b*). It was the laws as given in Leviticus that the little boy of six first studied, later the rest of the Pentateuch, and finally the Prophets and the Psalms.

Great attention was given to committing to memory the exact words of the Scripture. As soon as they could talk, children were made to memorize certain verses, and as they grew older the boys, at least, were required to write them out. It was a saying of Jewish teachers that a good student was like a "well-plastered cistern that does not let a drop escape." The minds of earnest Jews thus became saturated with Scripture. This could not perhaps be better shown than by a reference to Appendix III in Stevens and Burton, *Harmony of the Gospels*, which contains a list of "Old Testament Quotations and Allusions in the Gospels." Note the imposing length of this list and try to realize what it shows about the education of the Jewish people. Consider that not one of the gospels was written by a rabbi (professor of theology); that they were written for the people, not the learned; and that they contained addresses given to popular audiences. Note especially the quotations occurring in the language of Jesus.

More important than the education of the school was that of the family, especially if the parents were thoughtful and devout, as was the case with both the parents of Jesus. Study once again what is said of "Jewish family life" in par. 10 especially under *g*, *h*, and *i*. Try to make your thought of a Jewish home, like that of Jesus, warm and vivid by reading Burns's "Cotter's Saturday Night," especially the latter half. The Scottish cotter life is not a little like that of Joseph the carpenter of Nazareth, "a righteous man."

Note further in how many ways the religious life of a Jewish family was adapted to the likes and powers of a child, and how fully he could share it. Even as a baby his eyes would catch the light reflected from the shining metal cases on the doorpost—cases that contained the words of the divine law—and his irreverent fingers might be arrested while attempting to grasp the protruding leather boxes on the foreheads and arms of his elders (see par. 10*h*). Before he could talk plainly he would begin to commit verses of Scripture to memory and perhaps to sing scraps from the psalms of which his mother was fond (see pars. 35 and 44). Little children were taught a prayer to be used three times a day, and another for giving thanks at meals (see Schürer, II, 51). The very simplicity of the home (par. 10*c*, *d*) and the consequent relief from housekeeping cares would give a devout mother more time to tell her boy the marvelous stories of the babyhood or boyhood of Joseph and Moses and Samuel and David and Solomon. The choice of daily food was a matter of religion (see Leviticus, chap. 11). Every month was ushered in at the time of the new moon with sacrifice, a feast, and a holiday (Ps. 81:3).

> The Sabbath was welcomed with songs [see ancient title of Ps. 92] as a bridegroom, and each household observed it as a season of sacred rest and of joy. As the head of the house returned on the Sabbath eve from the synagogue to his home, he found it festively adorned, the Sabbath lamp brightly burning, and the table spread with the richest each household could afford. But first he blessed each child with the blessing of Israel [Edersheim, *Sketches of Jewish Social Life*, p. 97].[1]

Add to all this the attractive educational influence of the yearly feasts; the good cheer and merriment of Purim, reminding all of the deliverance of the nation in the time of Esther; the feast of Dedication, with its lighted candle for each member of the household; the Feast of Tabernacles, when the whole family, even to the youngest, lived in tents (see Lev. 23:40–43); the Passover, when the youngest asked for the story of the deliverance from Egypt, ate the unleavened bread, and united in the singing of the Passover psalms, e.g., Ps. 114.

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[1] Cf. Burns, "The Cotter's Saturday Night," esp. stanzas 3, 11, 12, 13, 16.

Note that the family education would tend to counteract the excessive legalism (see par. 11*b*) of the synagogue and rabbinical school, especially if the parents were, like those of Jesus, imbued with the spirit of Hebrew poetry and prophecy.

58 (§ 13). THE SILENT YEARS: LUKE 2:51, 52.—Vs. 51, "And he obeyed them": These words reveal another side of Jesus' character as a boy. Though he could not have failed to see that his parents in some things had less spiritual insight than he himself, he maintained the position of a child and did what they told him. (Cf. Gal. 4:4, "His mother treasured all these things up in her mind"; cf. also Luke 2:19 and note how the sensitive, thoughtful character of Mary is emphasized by this repetition.)

Vs. 52, "As Jesus grew older he gained in wisdom and won the approval of God and men": The word translated "stature" in the older versions may mean "age," and Goodspeed translates "advanced in age," "grew older." The idea of vigorous physical growth is, however, fully covered by vs. 40: these two verses show how real and normal a human life Jesus lived. He grew physically, intellectually, socially, and spiritually, not out of sin, but in goodness. Few verses of the gospel narrative better repay meditation than these. They are being used very widely today in church school and Young Men's Christian Association to teach the fourfold, symmetrical Christian life to boys. "Approval of men": "Men" as here used means all human beings, including the boys and girls of Nazareth; they found Jesus likable—neither a bully, a prig, nor a "sissy." Further light as to how he impressed his fellow-townsmen may be gained from Luke 4:20, 22.

A study of the text of Luke 2:40–52 will show why the modern translation is strongly commended for the use of young people. In vs. 40 the obsolete "waxed" is replaced by "grew." Vs. 41, "used to go" accurately represents the repetition of their visits better than "went"; "festival" represents the varied activities of the Jewish observances better than the set word "feast." Vs. 42, "after the custom of the feast": Old-fashioned English is replaced by its present-day equivalent. Vs. 43, "when they had fulfilled the days": An expression which no one would think of using today is replaced by "made their customary stay." Vs. 44, "They went a day's journey" in the older versions is a word-for-word transfer of the original Greek, but is not an English translation, because it takes no account of the difference in reckoning time between Bible days and ours. Goodspeed's "traveled until the end of the first day's journey" is an accurate translation. Cf. also just beyond "after three days" and "on the third day." Vs. 46: "Listening" in Goodspeed brings out the attentive attitude of Jesus as a learner better than the old translation "hearing."

We cannot prolong this presentation for lack of space, but in vs. 47 how much more modern and accurate is "intelligence" than "understanding"; vs. 48: "anxious" rather than "sorrowing"; vs. 49: "at" rather than "in" (in answer to "where?"); vs. 51: "obeyed" and "treasured up" rather than "subject to" and "kept."

Making these changes in this most significant story we have a connected narrative, which has gained greatly in smoothness, vivacity, and pictorial clearness.

59. SOME ADDITIONAL FACTS AS TO THE INFLUENCES AMONG WHICH JESUS GREW UP.—In Matt. 13:54–58; Mark 6:1–5; Luke 4:16–30; John 1:46; 7:5 are given some incidents from the later life of Jesus which reflect light upon the period we are studying. Read them carefully and pick out the additional facts they contain. If anything in them is not clear, look up the notes upon them.

For the influence of his surroundings on Jesus study once more what is said of Nazareth in par. 33 and read, for the influence of both natural beauty and historic association on a boy, Longfellow's "My Lost Youth."

The eighteen silent years can be filled in to some extent by what we know of the Jews of Jesus' day, e.g., as to their education (cf. 57 above) or as to the life of a carpenter there. T. R. Glover in *The Jesus of History*, chap. ii, shows how incidents on which Jesus built parables were probably drawn from his life in Nazareth, and that his intimate references to nature in his teaching reflect his lifelong love of it. John Oxenham in his recent book, *The Hidden Years*, makes a story using these ideas and others suited to the time and place, constructs a reasonable narrative full of varied incidents, and presents a real boy though a rarely exceptional one, especially in his religious discernment and devotion.

60. QUESTIONS AND SUGGESTIONS FOR STUDY.—(1) In what single statement does the Evangelist describe the boyhood of Jesus up to

the time when he was twelve years old? (2) By what concrete things and by what methods did the Jews associate religion with the natural interests and pleasures of childhood? (3) Did the boys of Nazareth like Jesus? (See Luke 2:52; 4:20, 22; John 1:14; 7:46; Mark 12:37.) (4) What games may he have played as a boy? (See Luke 7:32.) (5) What does Jesus' use of the Old Testament in his ministry show as to his education? (Cf. par. 57.) (6) How did the education of Jesus differ most strikingly from that of an American boy of today? (7) How does this difference in education make Jesus' conversation with the teachers in the temple seem more natural? (8) Do those who were glad of the birth of Jesus seem to have been more influenced to this feeling by the law in the Old Testament or by the Psalms and Prophets? (Cf. pars. 35, 44, 11*b* and *c*, and Sanday, *Life of Christ*, section on "The Special Seed-Plot of Christianity.")

(9) Tell the story of Jesus' visit to Jerusalem when he was twelve years old. (10) What are the earliest recorded words of Jesus? (11) What do the words mean, and what do they imply as to his religious life at this time? (12) How far should we all have the attitude toward God which these words imply?

(13) What does Luke 2:51, 52 tell us as to Jesus' life and character during the eighteen silent years? (14) Take time for quiet thought upon what is said in Luke, chap. 2, as to Jesus' boyhood and youth, and name the qualities of character which he displayed. (15) Commit to memory the verses which bring out these qualities most clearly.

(16) What name can properly be given to the period of Jesus' life thus far studied? (See title of Part I.) (17) Name the events that fall in this period. (See titles of sections at the heads of chaps. iii, iv, v, and vi.) (18) Point out on the map the place at which each of these events occurred.

61. PROBLEMS TO BE LOOKED UP AND DISCUSSED IN CLASS.—1. Show where in this lesson Jesus showed a high degree of independence. Where a willingness to obey? Are independence and obedience contradictory qualities?

2. Someone says Jesus " 'played hooky' from the caravan and caused his father and mother no end of worry. How then could he be blameless?" What is your answer?

3. Someone also says no real boy would leave all the sights of Jerusalem at a festival time, the bustle and excitement of the caravan and his play with the other boys, to talk religion with a group of old men. What do you say to that?

4. Review again par. 57, last part, as to education in the Jewish home with the references there given. It is often said that the American home with its multiplied and divided interests can never have such religious influence. How far is that so?

5. Jesus felt that the Jewish temple was the house of God. What can the members of your church do to give the boys and girls more of the same feeling as to their own church house? What can the boys and girls themselves do?

6. It is claimed that the adoration of the Virgin Mary in the Roman Catholic church has led to increased respect for women and motherhood. If so, how can the same result be secured in the Protestant church?

7. Measure yourself by the fourfold standards of symmetrical living given in vss. 40 and 52. Have you perhaps given so much attention to athletics (the physical) as to neglect your studies (the mental), or had so many "dates" (the social) as to neglect this Bible study (the religious)? Write out an estimate of the proportionate emphasis you give to each of the four and talk it over privately and frankly with your teacher.

Christian leaders of today are laying great emphasis upon the fourfold life, and in summer camps and the home church are helping young people to attain it.

62. Constructive Work.—Let the student, after careful study of all the matter contained in this chapter, write a chapter for his "Life of Christ." Our purpose here is rather expansion than condensation. We wish to supplement the scanty record of Christ's boyhood and early manhood in Luke, chap. 2, in every proper way. Since this gathering of information bit by bit from many quarters and rearranging it is somewhat difficult, we have here done the constructive work and present it for the pupil's study and criticism. Note the order in which the facts are rearranged and consider whether any fact is stated which cannot be supported by Scripture. Is any fact omitted?

Insert in the parentheses the chapter and verse of the Bible on which each statement is based.

At Nazareth which was considered by some a bad or at least an insignificant town (   ) Jesus grew both in body and mind (   ) and had the favor both of God and men (   ). When twelve years old he went with his parents to the festival of the Passover at Jerusalem (   ). On leaving the city with the caravan for home his parents found that Jesus was not with them (   ). On the third day they found him in the temple listening to teachers and asking them questions. All who heard were amazed at his discernment. To his mother's questioning he replied, "Why need you have been in doubt as to where I was? Did you not understand that I must be in this temple, my Father's house?" (   ). But he went to Nazareth and was obedient to his parents (   ). He did not show wonderful powers to his townsmen, for they were astonished when he claimed such powers later (   ) and his own brothers did not believe in him until late in his ministry or after it (   ). Both his father (   ) and himself were carpenters (   ). When he preached at Nazareth during his ministry his mother, four brothers, James, Joseph, Simon, and Judas, and at least two sisters, were living there (   ).

63. Topics and Projects.—1. Trades and the standing of artisans among the Jews.

Delitzsch, *Jewish Artisan Life;* Edersheim, *Jewish Social Life*, chap. xi.

2. The brothers of Jesus.

Lightfoot, *Galatians*, pp. 252–91; Mayor, *Epistle of St. James*, pp. v–xxxvi; Bible dictionaries, arts. "James," "Judas," "Brother."

3. The influences among which Jesus grew up, and his own inner experiences: (*a*) home, (*b*) school, (*c*) synagogue, (*d*) Scripture, (*e*) companions, (*f*) manual labor, (*g*) scenery and nature, (*h*) the moral condition and messianic hopes of the people, (*i*) communion with God, (*j*) thought about God and feeling toward him, (*k*) thought about his future work (see Project 44).

On (*a*) cf. Edersheim, *Sketches of Jewish Social Life*, chaps. vi, vii; on (*b*) see *ibid.*, chap. viii; on (*c*) see *ibid.*, chaps. xvi, xvii, and Papini, *Life of Christ*, pp. 77–82; on (*f*) see Campbell Morgan, *Hidden Years at Nazareth*, and Whittier, *Songs of Labor*, "Dedication," last four stanzas; on (*g*) see Edersheim, *Life and Times of Jesus the Messiah*, I, 145–49; Papini, *Life of Christ*, pp. 39, 40; Fosdick, *A Pilgrimage to Palestine*, pp. 170–96; on (*i*), (*j*), and (*k*) see Stalker, *Life of Christ*, pp. 18–26, and Thomas Hughes, *The Manliness of Christ*, chapters on "The Tests of Manliness" and "Christ's Boyhood."

4. See Projects 10 and 12—"The Geography of Palestine" and the "Journeys of Jesus"—for both of them find material in this lesson.

PART II

THE BEGINNING OF THE PUBLIC MINISTRY OF JESUS

FROM THE COMING OF JOHN THE BAPTIST UNTIL THE PUBLIC APPEARANCE OF JESUS IN GALILEE

CHAPTER VII

THE PROPHET OF JUDGMENT AND A NEW SOCIAL ORDER

64 (§ 14) THE CAREER OF JOHN THE BAPTIST

MATT. 3:1–12 MARK 1:1–8 LUKE 3:1–18 [19, 20]

64*a* (§ 14). THE CAREER OF JOHN THE BAPTIST: MARK 1:1–8.[1]—Vs. 1, "The beginning of the good news": In Mark's mind the "good news" began with the public work of John the Baptist and the entrance of Jesus on his ministry. Cf. Peter's thought as expressed in Acts 1:21, 22. Vs. 2, "As it is written": Mark's only quotation from the Old Testament. Cf. pars. 19 and 20. "In the prophet Isaiah": The remainder of the verse is in reality from Mal. 3:1; the next verse is from Isa. 40:3. Mark combines the two quotations which so aptly describe the mission of John, mentioning the name, however, of the second prophet only. Turn back and read Malachi, especially chaps. 3 and 4. It will help in the understanding of John's character and preaching. Note in these chapters that judgment, testing, and purifying attend the coming of the "messenger of the Covenant."

Vs. 4: Notice in this short verse the place of John's work, the two related parts of his work, the substance of his message, the meaning of his baptism. Note that we here find John where Luke 1:80 leaves him. "Repentance": not mere sorrow, but change of mind, especially of moral purpose. Vs. 6, "hair cloth": cloth made of the long, coarse hair of the camel, used also for tents; still in use in Eastern countries. "The belt around his waist was leather": cf. the description of Elijah in II Kings 1:8, and also Mal. 4:5; Luke 1:17. "Locusts": an insect of the same family as the grasshopper. "Wild honey": probably the honey of the wild bee (cf. I Sam. 14:25, 26; Judg. 14:8). All these particulars describe a poor man living apart from other men, having no need to visit the towns for either food or clothing (cf. Luke 1:80). The rough dress, simple fare, and lowly life of John would make his hearers feel that he had no purpose in life but his one mission, that he was indeed "a voice" (John 1:23) only. His intense absorption in his work drew the people to him (cf. the career of Peter the Hermit, who led the First Crusade).

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[1] Here for the first time we find a threefold narrative, one account in each of the Synoptic Gospels. In such cases the student should aim, not simply to get a composite picture of all three narratives, but first, by studying one carefully, to fix in mind the facts as recorded in this account; then, taking up each of the others, to consider wherein each differs from the first; and finally to frame, on the basis of all the sources, an account of the event as connected as possible. Largely because of its early date, its simple narrative form, and its apparent use by Matthew and Luke (see pars. 19, 20, 22), Mark has been selected as the most suitable for the first and basal study.

Vs. 8, "water"—"holy Spirit": The one baptism touches the body and is the outward sign of a spiritual cleansing, the other reaches the spirit and itself illumines and tests it.

Read these eight verses again, and see how much Mark says and how vividly! They make for us a rapid moving picture.

64*b* (§ 14). MATT. 3:1–12.—Vs. 1, "desert of Judea": the rough, mountainous, and uninhabited or sparsely settled region lying west of the Dead Sea, and probably including also so much of the uninhabited region lying north of the sea, in the Jordan Valley, as fell within Judea. Cf. Luke 3:1 and Keystone Stereographs, "Gorge of Brook Cherith and Elijah Convent" (showing desert of Judea); "Baptizing in the Jordan"; "Plain of the Jordan, East from Old Jericho-Jerusalem Road."

Vs. 7, "Pharisees and Sadducees": see par. 11*b*. John 1:19–25 tells us the purpose with which some of them came. "Brood of snakes": i.e., men of snakelike characters, wicked and deceitful. "The wrath that is coming": the wrath upon sinners (cf. Mal. 3:5; 4:1, 3, and pars. 44 and 65). Vs. 9, "We have Abraham, etc.": John evidently doubted the reality of their repentance; he knew the common expectation that all the sons of Abraham would have part in the Kingdom of God (cf. par. 65), and wished to show that not good ancestry but good character was essential. Vs. 10, "the ax is lying": i.e., judgment is near at hand. "Is going to be cut down": only the fruits of repentance can save it. The picture here is that of a woodcutter who has for an instant laid the edge of his ax at the root of a tree to measure the sweep of the blow that will fell it.

Vs. 11, "in token of your repentance": to express repentance (cf. on Mark 1:4). "In the holy Spirit and in fire": this refers to the searching and testing work of the Spirit of God in the Mightier One. Cf. Mal. 3:2–5, from which John's figure of speech is probably derived. John was a man of great insight into character, but he recognized that he could not try men's hearts like the Greater One who was to follow. Vs. 12: The reference here is to a winnowing shovel, with which the mingled grain and chaff, after being threshed, were thrown into the air, that the steady west wind might blow away the chaff, leaving the grain behind. "Burn with fire": a figure for complete destruction. The whole verse is descriptive, in highly figurative language, of a work of judgment by which the evil should be thoroughly purged out of the nation and the Kingdom of God set up (cf. par. 44 and Mal. 4:1–3).

64*c* (§ 14). LUKE 3:1–20.—Vs. 1, "In the fifteenth year of the reign of the Emperor Tiberius": Tiberius was associated with Augustus as joint emperor about the end of 11 A.D. He became full emperor at the death of Augustus, August 19, 14 A.D. If the earlier date be chosen, the appearance of John the Baptist would be in the latter part of 25 or early part of 26 A.D. The other historical indications of time so carefully given by Luke in vss. 1 and 2 are in harmony with this date. Vs. 7, "He would say"; i.e., over and over; note a similar form of expression in vss. 10 and 18; this was a "protracted meeting" lasting perhaps for weeks; those who had to go home would spread the report and more people kept coming. Vss. 10–14: Notice how in these verses, found only in Luke, John points out, in concrete examples adapted to the several classes of people, how the repentance which he demanded would express itself. These are examples of the "fruits consistent with repentance" (vs. 8). Vs. 13, "do not collect any more than you are authorized to": Under the current system of raising taxes extortion was easy and common among the collectors of customs (publicans). Vs. 14: As in the case of the collectors of customs so here John selects for reproof those vices to which the soldiers were specially liable. The "violence" referred to in the Common Version is unlawful violence for personal gain, not that which as soldiers they would be bound to use against public enemies. The verb used means "don't make anyone tremble," i.e., don't get money through fear; don't extort. Notice that he does not tell any of these classes of people to give up their occupations. John in his advice shows great moderation, practical sense, and knowledge of men. His lonely and ascetic life had not made him an anarchist or fanatic.

Vs. 15, "As all this aroused people's expectations, etc.": In a time when there was constant readiness to accept anyone as the Messiah, provided he met popular expectation, the appearance of John, such a prophet as had not been for generations, set people to wondering whether he was the Christ. See the reflection of this feeling in John 1:19–25.

We may well picture the scene suggested by vs. 15. The burly soldiers, the fastidious Pharisees, the aristocratic priests, the despised publicans, even the cowering harlots (see Matt. 21:32)—jostling each other in a vast crowd gathered not in a city square but in the wilderness or the sweltering Jordan Valley; all quivering with excitement at the thought that the tense figure before them might be that of the national deliverer eagerly awaited for centuries. There was doubtless in that throng many a sword ready to be whipped from its girdle at a word, and John might have dropped the spark that would have kindled the nation. The meeting was in several respects like one of the monster meetings of Daniel O'Connell, the Irish liberator. See Justin McCarthy, *History of Our Own Times*, I, 191–96.

Vs. 18, "the good news": the gospel. Much of John's preaching was of judgment rather than of salvation, but it always included salvation for the repentant. He sought by the terrors of a coming judgment to persuade men to escape from judgment; cf. vs. 17, "store his wheat in his barn," and Matt. 3:2. Vs. 19, "Herod the governor": Herod Antipas. See the account of John's arrest in Mark 6:17, 18 (Matt. 14:3–5) where it is related in connection with his death. There is also an account in Josephus (*Antiquities*, xviii, 5, 2), a passage of great interest for many reasons. It is quoted in Anthony, *An Introduction to the Life of Jesus*, pp. 49, 50, and in Simkhovitch, *Toward the Understanding of Jesus*, pp. 68, 69. John 1:19–28 contains further statements as to John's ministry, especially as to the place of his baptism and the expectation of a Messiah.

65. Current Ideas concerning the Messiah.—These sections of the gospels reproduce the current hopes which his followers expected Jesus to fulfil. The Jewish hope for a Messiah was revolutionary and religious, a hope for a divinely appointed and empowered deliverer from national distress. Throughout the history of the Hebrew people their prophets had promised that God would aid them, and if they were in danger from their enemies, would deliver them, provided only they kept his commandments and were true to him in other ways. These promises were never fulfilled, because, it was believed, of the wrongdoings of the Hebrew nation; but the hope grew deeper and more distinct. By degrees, also, it came to include, not merely the idea of a re-established, glorious kingdom of Israel over which God was to be king—the Kingdom of God—but also of a specific person through whom God would establish the kingdom. Thus the messianic hope in the time of Jesus was the child of faith and national misfortune; at once religious and political.

Nor was this all. Political oppression was paralleled by the work of demons. The Messiah was to defeat both the Romans and the kingdom of Satan. All classes believed that the Messiah would be the son of David, and that his kingdom would consist of Jews and proselytes (converts to Judaism from another religion). With the more intellectual classes, especially the Pharisees, the Messiah was something more than a mere man, though less than God. His coming was to be preceded by that of Elijah (Mal. 4:5; Mark 9:11, 12; cf. Mark 6:15) and by awful portents in the heavens. Some of the Pharisees believed his work would be accomplished only after the evil angels had been conquered, the dead had been raised, all men had been judged, and terrible sufferings had been inflicted on the enemies of God's people, the Jews. Then he should reign from Jerusalem over a great Jewish nation, to which all heathen people should be subject. When this kingdom had been firmly established, the Messiah would turn it over to God himself.

Naturally the Jewish authorities did not recognize Jesus as the Messiah, but feared him as a mere political agitator.

66. Questions and Suggestions for Study.—(1) In the mind of Mark with what events does the gospel history begin? (2) What apostle expresses a similar thought? (3) Give in outline Mark's account of John the Baptist, distinguishing (*a*) his place of work, (*b*) appearance and mode of life, (*c*) his message to the people, including the moral change demanded, the external act associated with this moral change, and his announcement for the future.

(4) What do Matthew and Luke add in common to Mark's account? (5) What does Luke add that is found neither in Mark nor Matthew? (6) How does Luke date the beginning of the ministry of John? To what year does this probably assign it? (7) What is repentance? (8) By what announcement did John enforce his command to repent? (9) What did he teach about the value of Abrahamic descent in saving one from God's wrath? (10) How did he describe the Greater One whom he announced? What part of his work did he emphasize? (11) How did he contrast his own work with that of the Greater One to come?

(12) By what motives especially did he appeal to the people? (13) In what sense was his preaching a gospel (good news)? (14) What elements of character appear most strongly in John as he is depicted in the gospel narrative? (15) How do you explain the fact that he drew such great crowds? (16) What facts made it natural for the people to wonder whether John was the Christ? (17) What kind of Messiah were the Pharisees looking for? (18) What kind were the people expecting?

67. Problems To Be Looked Up and Discussed in the Class.—1. Should Christian people today ever appeal to fear in urging decision for Christ? If so, fear of what?

2. What ought to be the relation between the deepening of the religious life of a community and social and economic improvement?

3. John didn't simply say "You are great sinners" but made people give up just the sins they liked best (cf. vss. 10–14). What would he say to the boys and girls of the high school in your town?

4. John was stern and told unwelcome truths but was a thorough optimist, for he believed the Kingdom of Heaven was coming (Matt. 3:2). Pick out some other men of the same type, preferably in your own community.

5. When is severity necessary in speaking the truth?

6. Is it ever right to assume peculiarities of speech and manner to draw people in order to tell them the truth?

68. Constructive Work.—Having completed the study of this chapter as indicated above, write for your "Life of Christ" (inserting above it the title of "Part II," as given on p. 55) a chapter of not more than two hundred and fifty words. In condensing, do not forget Mark 1:4 and the comment upon it. Try to see the picture presented by the facts and to help others see it. Some of the notes will help you in this and also some of the references under par. 69, 1. Use the analysis of the chapter which follows.

CHAPTER VII

THE PROPHET OF JUDGMENT AND A NEW SOCIAL ORDER

1. The time and place of John's work.
2. His dress and manner of life.
3. His message of command and judgment; the relation of baptism to his preaching.
4. His announcement of the Greater One to come.
5. The way his message was received.

69. Topics and Projects.—1. The characteristics of John the Baptist's ministry.

Bible dictionaries, art. "John the Baptist"; Feather, *The Last of the Prophets;* Edersheim, *Life and Times of Jesus the Messiah*, I, 255–74; Stalker, *Life of Christ*, pp. 40–42; Forbush, *Boys' Life of Christ*, pp. 56–64; Farrar, "Commentary on Luke" in the Cambridge Bible, pp. 86, 87.

2. Project 1, The Jewish expectation of the Messiah. Start with the Bible text of the Gospels; note how this expectation appears in every lesson we have had so far and how it influences the life of the people. As questions arise in your mind, see if the following references will answer them.

Schürer, *The Jewish People in the Time of Jesus Christ*, Div. II, Vol. II, pp. 154–87; Wendt, *The Teaching of Jesus*, I, 33–89; Edersheim, *Life and Times of Jesus the Messiah*, I, 160–79; Mathews, *History of New Testament Times in Palestine*, pp. 159–69, and *The Messianic Hope in the New Testament*, Part I; J. E. McFadyen, "Israel's Messianic Hope," in the *Abingdon Commentary*, pp. 177–86; Fosdick, *The Modern Use of the Bible*, pp. 212–35.

3. Work out Project 32, "The Dramatizing of the Story of John the Baptist." Read what is said before Project 13 and after Project 33. The story is admirably adapted to dramatization, but imagination, thought, and investigation are called for.

CHAPTER VIII

JESUS ORGANIZES HIS OWN IDEALS

70 (§ 15). THE NEW SELF-CONSCIOUSNESS OF JESUS AFTER HIS BAPTISM
MATT. 3:13–17 MARK 1:9–11 LUKE 3:21, 22 (23*a*)
72 (§ 16). JESUS ORGANIZES HIS IDEALS OF MESSIAHSHIP (THE TEMPTATION)
MATT. 4:1–11 MARK 1:12, 13 LUKE 4:1–13

70*a* (§ 15). THE NEW SELF-CONSCIOUSNESS OF JESUS AFTER HIS BAPTISM: MARK 1:9–11.—Vs. 9, "Nazareth in Galilee": for description see par. 33. Recall also the years Jesus had spent there (cf. pars. 56, 58, 59), and what he was now leaving behind (cf. pars. 10, 57). The report of John's proclamation of the Kingdom of Heaven must have reached Nazareth early and produced great excitement there. The soul of Jesus was too spiritually sensitive to permit him to stay away from a prophet of God and of righteousness, and he must ere this have had some conviction of his mission (see notes on Luke 2:49 in par. 56, and on Matt. 3:15 below). We may well consider the thoughts that stirred him as he walked the twenty miles to the river, leaving his quiet workshop and his happy home of thirty years for a future full of struggle and of pain. Vs. 11, "You are my Son, my Beloved! You are my Chosen!": The language from heaven is the assurance to Jesus that he is in a peculiar sense the object of God's love and approval (cf. Eph. 1:5, 6; Col. 1:13), and begets, we can hardly doubt, in a measure in which it has not existed before, the consciousness of his mission as the Messiah.

70*b* (§ 15). MATT. 3:13–17.—Vs. 14, "But John dissuaded him, etc.": John has urged the people to repent and be baptized, but when Jesus comes to him he feels himself in the presence of his superior, and shows it by the words, "I need to be baptized by you, and do you come to me?" Yet notice that he neither says that it is in itself unfitting for Jesus to be baptized nor indicates that he knows Jesus to be the Christ (cf. John 1:31). Vs. 15, "let it be so this time": This reply of Jesus virtually admits the unsuitableness of his being baptized by John, and implies his own superiority to John, which

John had felt, but sets it aside for the time; in due season his superiority will be manifest. "For it is right for us to do everything that God requires": Jesus regarded John's work as a part of the plan of God. For him to share in it was, therefore, to obey the will of God, i.e., to do righteousness. He made the same application to the people at large (Luke 7:29, 30), saying that they who were baptized by John declared God to be righteous, while the Pharisees by refusing made the plan of God ineffectual in their own case. John had urged a consideration of propriety; Jesus puts the matter on the ground of duty. In the presence of duty the highest propriety is to waive propriety and do the duty. In this sentence—the second one which the gospels record from Jesus' lips—we gain a most significant light upon the principles of his life. Compare his words in the temple (Luke 2:49) and the notes in par. 56.

70*c* (§ 15). LUKE 3:21–23*a*.—Vs. 21, "When all the people were baptized": not "after all had been baptized," nor "while the rest were being baptized" (and so in the presence of others), but simply at the same time (in general) at which the rest of the people were baptized. None of the gospels implies that there were spectators of Jesus' baptism. "Was praying": a feature of the narrative peculiar to Luke and most illuminative, both as to his state of mind at this moment and as to his habitual relation to God.

Vs. 23*a*, "about thirty years old": an important statement chronologically; notice, however, the word "about." If Jesus was born in 4 B.C. (see par. 51), his thirtieth birthday would come in 26 A.D., which agrees with par. 64*c*. The effect of John's proclamation of the Mightier Coming One, in view of the popular expectation (Luke 3:15), would be immediate, and only a few months probably elapsed between the beginning of his ministry and that of Jesus.

71. THE BAPTISM OF JESUS.—The baptism of Jesus was not a confession of sin, but a profession of devotion to a revealed plan of God as represented by John. The devotion of one's self to the Kingdom of God, whose approach John had announced, involved a public confession of faith in its coming. If Jesus had not joined John the Baptist, his influence would have been thrown against the revival of righteousness which John was seeking to bring about.

From this act, we must believe, dates the beginning of his clear conviction that he was to undertake the work of founding the Kingdom of God; that he was the one whom John was foretelling. From this moment he devoted himself with unswerving purpose and self-sacrifice to the new work. Before his baptism he was a private individual; after his baptism he took up the work of the Messiah, i.e., the one through whom God would bring salvation.

72*a* (§ 16). JESUS ORGANIZES HIS IDEALS OF MESSIAHSHIP (THE TEMPTATION): MARK 1:12, 13.—Vs. 12, "The spirit immediately drove him out": The assurance of divine sonship in connection with the baptism is immediately followed by an impulse from the Spirit to seek the solitude of the wilderness, doubtless for reflection upon the new work opening up before him. This was just such an impulse as any thoughtful man would have who had been given new responsibility and power. Vs. 13, "forty days": The temptation, continued through the whole period, was, no doubt closely connected with his meditation over his plans, and over the use of the power given him by God for carrying out those plans. "Among the wild animals": as would be natural in the wilderness. The statement, peculiar to Mark and characteristic of his pictorial style, briefly suggests the Savior's lack of human fellowship in his struggle and emphasizes the forbidding aspect of the wilderness.

72*b* (§ 16). MATT. 4:1-11.—Vs. 3, "And the tempter came up": a visible appearance is not at all required by the narrative. "If you are God's son": referring to the voice from heaven (Matt. 3:17), and basing the temptation on that. "Tell these stones to turn into bread": an appeal to his hunger (cf. vs. 2), and conveying the suggestion that there is an inconsistency between his being God's Son, the special object of God's love, and going hungry, and that either his conviction of sonship must be confirmed by the supply of his need or he must doubt that sonship. Vs. 4, "Not on bread alone is man to live": i.e., shall not regard bread as essential, but shall in simple trust in God wait his word (see Deut. 8:3). This principle of trust in the all-sufficient God, which God taught Israel in the wilderness, Jesus applies to his own case. He will not insist on bread as the evidence of God's love, but will trust God's word (Matt. 3:17). Vs. 5, "the devil took him": in thought, no doubt, not bodily. "The summit of the Temple": some high gable of the temple or its colonnades is referred to, perhaps that very high one which overlooked the valley of Kedron. Vs. 6, "If you are God's son, etc.": as before, an appeal to his consciousness of divine sonship, with perhaps an added reference to the trustful confidence in God just expressed (vs. 4). Says Satan, "He will surely care for you; prove it by throwing yourself down." Under guise of an appeal to filial trust there is concealed an inclination to distrust. Vs. 7, "You shall not try the Lord your God": The words are from Deut. 6:16, and forbid making demands on God from doubt of his care. Jesus refuses to do this; trust needs no self-appointed test of God. In his work in the world as God's Son he will not manufacture evidence of God's care. He will go forth in simple trust, taking such evidences of God's love and care as come in the doing of duty.

Vs. 8, "All the kingdoms of the world": a mental vision of the world that Jesus wished to win for God. Vs. 9, "If you will fall on your knees and do homage to me": a figure of speech descriptive of what the course of action which was suggested to him would really amount to. One naturally thinks of some concession to the false, worldly ideas of the times, as, for example, the use of force, or concealment of his real aims, by which he might have gained adherents rapidly; some compromise, in word or act, which to Jesus' thought amounted to giving homage to the devil. Vs. 10, "You must do homage to the Lord your God": quoted from Deut. 6:13, where it enjoins Israel to worship Jehovah only, as against the gods of the surrounding nations. In the mouth of Jesus it means that allegiance and reverence are due to no human authority, to no worldly ideals, but to God only. Vs. 11, "Angels came and waited on him": He had safely passed a great crisis and gained a priceless victory. To the large mind of Milton it seemed that "paradise" was "regained," not at the resurrection but at the temptation of the Messiah:

> I, who erewhile the happy garden sung
> By one man's disobedience lost, now sing
> Recover'd Paradise to all mankind,
> By one man's firm obedience fully tried,
> Through all temptation, and the tempter foiled
> In all his wiles, defeated and repulsed,
> And Eden raised in the waste wilderness.

Briefly, though somewhat inadequately, it may be said that his three temptations were enticements to use his divine power, (1) selfishly, (2) presumptuously, (3) in combination with worldly policy and force; but in all there was a temptation to distrust God, and in all he conquered by maintaining his faith in God.

72*c* (§ 16). LUKE 4:1–13.—The narrative of Luke is like Mark's in extending the temptations through the forty days; like Matthew's in narrating the three temptations at the end. The second and third temptations are put in a different order in Luke; for the difference no satisfactory explanation can be given, nor is it important.

73. MESSIAHSHIP AS CONCEIVED BY JESUS.—The idea of Messiahship was essentially Jewish, and had Jesus been content to take it as it existed, it could have had little meaning for other peoples. But Jesus plunged beneath word and form to the fundamental truths they represented. He refused to think of his task as that of a revolutionary leader of armies. To be the Christ meant to prepare men for the Kingdom of God; but this is to say that to be the Christ meant to make men righteous by bringing them to imitate the love of God.

He does not often use the word "Messiah" with reference to himself, but it is clear that as the Christ he regards his duty as consisting in these things: (1) he must disclose the real character of the Kingdom of God; (2) he must induce men to love God in order that they may be like him; (3) he must show men how to live as members of the coming kingdom; (4) he must present himself as the ideal of the kingdom, both by living as a real Son of God, full of faith in his Father's wisdom and love, and also as a brother of men, serving them in self-sacrificing love. (5) He must conquer the kingdom of evil and suffering. These duties and powers he believed were due to the Spirit of God by whom he was appointed and empowered.

In brief, Jesus' idea of messiahship was this: to get people to be like himself in order that they might live right with God and man and so be worthy of entering the Kingdom of God (see Luke 4:18; 7:20–23; and par. 79). Thus he made the term "Kingdom of God" moral and religious rather than political. The temptation to make it political, to use force as the Jews expected and as the Romans had done, and thus immediately to exercise his beneficent rule, must have been a most subtle and powerful test in the wilderness:

Why move thy steps so slow to what is best,
Happiest, both to thyself and all the world,
That thou, who worthiest art, shouldst be their king?[1]

But he remained true to the highest ideal of the kingdom and today holds a sway over the souls of men greater than any prophet had attributed to the Messiah.

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74. QUESTIONS AND SUGGESTIONS FOR STUDY.—(1) Relate the story of the baptism of Jesus as told by Mark. (2) What distinct addition does Matthew make to the Mark narrative?

(3) What great principle of conduct does Jesus enunciate in his answer to John in Matt. 3:15? (4) What elements of Jesus' religious life that ought to be in ours are revealed in this passage and in Luke 2:49? (5) Why is the dove a natural and suitable symbol of the divine Spirit? (6) What was the meaning for Jesus of the descent of the Spirit and the voice from heaven?

(7) How old was Jesus at the time of his baptism? (8) Tell the story of Jesus' temptation in the wilderness as related by Mark. (9) Can you show that both retirement and temptation might naturally be expected in Jesus' life at this time? (10) Relate the story of the first of the three temptations as recorded by Matthew. (11) Of the second. (12) Of the third. (13) Explain the meaning of Jesus' answer to the first temptation. (14) To the second. (15) To the third.

(16) Is there any suggestion to us in the source from which Jesus drew his replies to the tempter? (17) What gave occasion to these temptations, and of what use were they to Jesus? (18) What great principles of conduct are involved in his several answers? (19) Can you suggest circumstances of modern life to which any one of these principles would be applicable? (20) Do you know of any good men who seem to have been "spoiled by power"? (21) What would you understand from Heb. 2:18 and 4:15 as to the likeness of Jesus' temptations to our own? (22) Is there any difference between his temptations and ours? (23) Was this the last temptation of Jesus? (See Luke 4:13.)

[1] The words of Satan in *Paradise Regained*, Book III, ll. 224–26.

75. Problems To Be Looked Up and Discussed in the Class.—1. John the Baptist was uncouth and "queer," so that many of the "best people" did not approve of him. Why then did Jesus ally himself with him so fully?

2. According to par. 71, Jesus' baptism was a profession of "devotion to a revealed plan of God" and a "public confession of faith in the coming of the Kingdom of Heaven." It brought an immediate and unmistakable sense of God's approval. Do men today in the same circumstances have a similar experience? Can you name any such men?

3. Some do not make such a public profession for fear that they will be untrue to it and so bring dishonor upon the cause. Is this good reasoning?

4. To what temptations is the possessor of physical power and athletic skill liable? To what the possessor of economic power (wealth)? To what the possessor of oratorical power?

5. What are the most powerful temptations assailing young people from twelve to seventeen years old today? After thinking hard yourself you might consult your older friends, as, for instance, George A. Coe, in his book, *What Ails Our Youth?*

6. Has a community any responsibility for social conditions that encourage wrongdoing? If so, how should the citizens meet their responsibility?

76. Constructive Work.—Having completed the preceding work, write chap. viii of your "Life of Christ," treating the baptism and the temptation.

As an illustration of par. 38, 3, you would do well to study the account of the two events of Christ's life mentioned above in Mark. Note that the story of both the baptism and the temptation is given in one hundred and five words, and that some facts are stated which are not in the longer accounts. Note further that Mark's account is not stiff or vague as we might perhaps expect from its brevity, but full of life, movement, and color. Note the words which describe vigorous and sharply defined movement or pictorial details: "just as," "immediately," "coming up out of," "torn open," "drove him out," "with the wild animals."

To Mark's facts you would better add in your constructive work the substance of the conversation between Jesus and John at the baptism, and something as to the nature of the three temptations. Use seventy-five to one hundred and seventy-five words.

77. TOPICS AND PROJECTS.—1. The contrasts between the life of Jesus before, and his life after, his baptism, in (*a*) occupation, (*b*) home, (*c*) relations to kindred, (*d*) relations to people in general.

2. Study this quotation as applied to the Jews in the time of Christ: "Men looked for a Caesar, but they needed a Savior. The only kingdom that could help them was the kingdom of heaven" (W. B. Forbush).

3. A study of the temptation of Christ.

Milton, *Paradise Regained;* Thomas Hughes, *The Manliness of Christ*, Part IV; *Ecce Homo*, chap. ii; Fosdick, *The Manhood of the Master*, pp. 93–100.

4. Jesus' conception of messiahship. Restate in modern terms.

Scott, *The Kingdom and the Messiah;* Mathews, *The Messianic Hope in the New Testament*, Part II; Dickie, *The Constructive Revolution of Jesus;* Simkhovitch, *Toward the Understanding of Jesus;* Fosdick, *The Modern Use of the Bible*, pp. 212–41.

PART III

THE BEGINNING OF JESUS' WORK IN GALILEE

FROM THE APPEARANCE IN GALILEE UNTIL THE CHOOSING OF THE TWELVE

CHAPTER IX

JESUS TAKES UP THE WORK OF JOHN THE BAPTIST

78 (§ 17). JESUS BEGINS TO ANNOUNCE THE COMING OF THE KINGDOM	MATT. 4:12, 17	MARK 1:14, 15	LUKE 4:14, 15
82 (§ 17). JESUS MOVES TO CAPERNAUM	MATT. 4:13–16		
83 (§ 18). THE FIRST DISCIPLES	MATT. 4:18–22	MARK 1:16–20	LUKE 5:1–11
84 (§ 19). THE FIRST CURES WROUGHT BY JESUS	MATT. 8:14–17	MARK 1:21–34	LUKE 4:31–41
85 (§ 20). JESUS PREACHES THROUGHOUT GALILEE	MATT. 8:2–4	MARK 1:35–45	LUKE 4:42–44 LUKE 5:12–16

78*a* (§ 17). JESUS BEGINS TO ANNOUNCE THE COMING OF THE KINGDOM: MARK 1:14, 15.— "After John was arrested": For the reason see Mark 6:17, 18. This public appearance of Jesus is an evidence of heroism, since there was every likelihood that he would share the fate of John. Note that Jesus was alone. "Galilee": see par. 80. "Proclaiming the good news from God": The nature of this good news about God is to be seen in vs. 15. Vs. 15, "The time has come": viz., that which according to God's plan must pass before God's kingdom on earth could begin. Jesus apparently began his message just as John had begun his (see Matt. 3:2), except for the addition of "believe this good news." With John judgment was the great element of the coming of the kingdom; with Jesus, deliverance. Jesus' message was in a fuller sense than John's a "gospel," i.e., good news.

78*b* (§ 17). MATT. 4:12, 17.—Vs. 12, "But when Jesus heard that

John had been arrested": see par. 64*c*, last part. On vss. 13–16 see par. 82.

78*c* (§ 17). LUKE 4:14, 15.—Vs. 14, "Under the power of the Spirit": Note that this statement immediately follows the account of the temptation. The same Spirit that led him into the desert is giving him power now. Strengthened by his victory over Satan, he goes forth with new confidence in God and the coming of his kingdom. Vs. 15, "He taught in their synagogues" may imply that before his public ministry Jesus had been recognized as fitted to read and speak in the synagogue; cf. also Luke 4:16.

79. THE KINGDOM OF GOD.—The new social order that God was to set up, in which his authority was to be supreme. It was not merely an earthly institution to come as a social reform, but it was to come from heaven. Opposed to it was the satanic "kingdom" which brought misery and sickness to humanity. The great purpose of Jesus was to call men to a change of life and to prepare for entrance into the Kingdom of God. For such wonderful experience faith in God as Father and love to men were the fundamental conditions. The disciples could not abandon their inherited conviction that only Jews (and proselytes) could enter it, but Jesus made no such limitations. Though using the term, he was bent on showing that God was a Father rather than a king. Men were to prepare to enter the kingdom as sons, possessed of the Father's spirit. Therefore the center of his thought was moral and practical. He did not dwell on the miraculous aspects of the coming events as described in par. 65.

80. GALILEE.—The district bounded roughly by the Jordan, Samaria, and Phoenicia belonged originally to the Jews, but had remained largely in the hands of the heathen from the fall of the Northern Kingdom until the times of the Maccabees. At the outbreak of the Maccabean revolt it contained only a few Jews (see par. 2, first part), and these were removed by Judas and Simon to Judea for safety (163 B.C.). During the course of the second century before Christ, however, the territory was gradually conquered and colonized by the Jewish kings (see par. 6, first part). In the time of Jesus, therefore, the Jews had really been in Galilee in recent times only about as long as Americans have been west of the Alleghenies.

The fact that they were in a measure colonists doubtless in part accounts for the vigor of the Galileans as described by Josephus (*Jewish War*, iii, 3. 1–3). According to Josephus, Galilee had two hundred and four towns and cities. This would make the population very dense—a fact corroborated by the ruins, as well as by existing villages in the land. Probably a considerable proportion of the inhabitants of the district were Gentiles.

The land contained only about sixteen hundred square miles, and, exclusive of the plain of Esdraelon, was regarded as consisting of two parts—Upper Galilee, which was somewhat mountainous, and Lower Galilee, which, though hilly, was full of broad valleys. (See Keystone Stereograph, "Relief Map of Palestine.") Both regions were very fertile, but most fertile of all was the wonderful little tract of Gennesaret, on the northwest corner of the Lake of Galilee. This plain, though only three miles long by one wide, was in the time of Jesus astonishingly productive. Josephus (*ibid.*, 10, 8) describes it as an "ambition of nature," in which all manner of trees flourished and fruit ripened throughout the year.

In government Galilee was one of the numerous petty native states not yet a province of the Roman Empire, but by no means independent. Its ruler was Herod Antipas, son of Herod I, who maintained his own army, castles, tax-collectors, and governed his uneasy subjects, on the whole, very well.

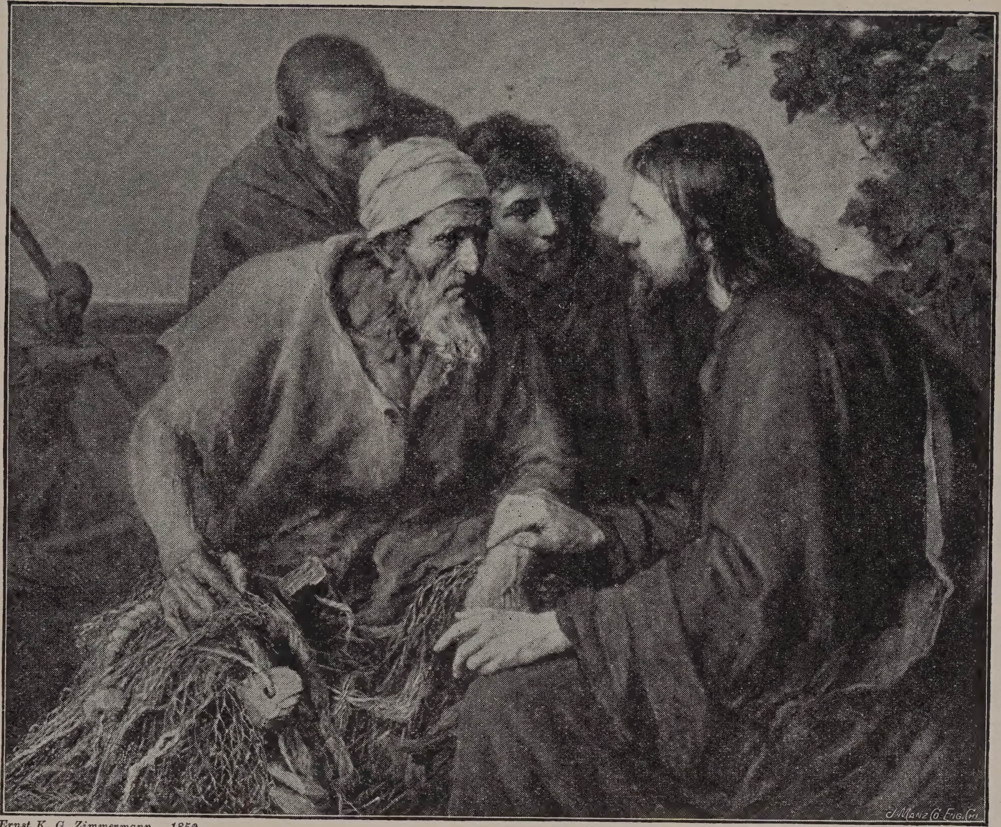
81. THE SEA OF GALILEE.—This beautiful lake lies six hundred and eighty-two feet below the level of the ocean, and shut in as it is by lofty hills possesses an almost tropical climate. Often when the overheated air above the lake is displaced by the colder air from the mountains rushing furiously down through the gorges, the sea is lashed into a storm. But ordinarily the mountains with the snowy top of Hermon looming in the north, the peaceful shore, the blue water overarched by the blue sky, make a scene of quiet beauty. The lake is thirteen miles long and eight wide, but its shape is irregular, resembling that of a harp. Its waters are supplied by the Jordan, are delightfully fresh, and abound in fish. In the time of Jesus there were upon its shores at least nine flourishing towns, chief among which was the new city founded by Herod Antipas, Tiberias. It was thus the center of a great population—many of whom were fishermen—

and was therefore admirably adapted for the work of evangelization. (See Keystone Stereographs, "Life on the Shore of Galilee at Tiberias"; "West Shore of Galilee and Plain of Gennesaret"; "Looking Southeast along the Eastern Shore of Galilee.")

> Blue sea of the hills! In my spirit I hear
> Thy waters, Gennesaret, chime on my ear;
> Where the Lowly and Just with the people sat down
> And thy spray on the dust of his sandals was thrown.
>
> —WHITTIER, "Palestine"

82 (§ 17). JESUS MOVES TO CAPERNAUM: MATT. 4:13–16.—Vs. 13, "He left Nazareth": Nazareth (par. 33) was less central, less accessible, and less populous than Capernaum where people of all sorts lived and life was rich and stirring. "The Lake of Galilee was the focus of the whole province" (G. A. Smith). "Capernaum": The site of this city, so central in the work of Jesus that it came to be called "his own city" (Matt. 9:1), is not definitely known. But both possible sites, Tell Hum and Khan Minyeh, are on the northwest shore of the Sea of Galilee, not more than two or three miles apart. The city must have been one of considerable size, near to main-traveled roads and other large towns (see pars. 80 and 81). In your later study note how many of the best-known incidents in the life of Jesus happened at Capernaum.

83*a* (§ 18). THE FIRST DISCIPLES: MARK 1:16–20.—Vs. 16, "Sea of Galilee": cf. par. 81. Men casting the net—not the great seine of vs. 19—may still be seen wading about in the shallow waters of the lake. Vss. 17, 18: The call of Jesus and the immediate obedience of the disciples may imply a previous knowledge on the part of the latter, not only of Jesus, but of his work (see John 1:29–51). Note also that the fishermen are to remain fishermen—but of men. Here Jesus holds out to his followers the highest ideal of service—the winning of men. With this service his disciples' work began (see John 1:45), and this, too, he enjoined upon them in his last hour upon earth (see Matt. 28:19, 20). Vss. 19, 20: Apparently Zebedee had some little property (note the boat, hired men, and seine); so far is it from being true that Jesus chose his helpers from the very poorest classes. (See Keystone Stereograph, "Fishermen on the Sea of Galilee.")


J. Manz Co. Eng. Chi.

Ernst K. G. Zimmermann. 1852

CHRIST AND THE FISHERMEN

83*b* (§ 18). LUKE 5:1–11.—The narrative of Luke is full of dramatic scenes—first the eager, jostling crowd, almost pushing the wonderful rabbi into the water, then the swaying boat on the blue lake and the earnest voice of the Master. The voice ceases, the boat moves out into the lake; a cry of surprise goes up as the fish come leaping and tumbling into the boat, and one fisherman is prostrate at his feet. Soon four are following him in an excited group, their nets and boats forgotten. Vss. 4, 5: Note the faith of Peter. Vs. 8, "Leave me, for I am a sinful man": These words express Peter's humility. His love for Jesus is for the moment swallowed up by an overwhelming sense of the contrast between his weakness and sinfulness and Christ's power and holiness (cf. Isa. 6:5).

The character of those chosen by Jesus to compose his inner circle of followers must always be a matter of supreme interest. The incident narrated above shows us four disciples with faith enough in the personality of Jesus to insure obedient loyalty, and reverent humility enough to insure spiritual growth through self-surrender to divine influences. They have much to learn, but within them is an active principle that is full of promise.

Much of the religious endowment of the apostles may have been personal, but it would be narrow and unfair to deny that much was certainly national. Our next chapter deals with those unhappy influences among the Jews which brought many of them into antagonism with Jesus. Let us never forget that those superb men on whom Christ built his visible church were also Jews and that their Jewish training prepared them to become his devoted followers. "There was among the Jews less of professed atheism, indifference, levity, than there has been among any other society, ancient or modern, and they had a love for what we may call their church which rose to a passion" (Sanday). Not only was the Jew supremely religious (see pars. 10*h* and 57), but for those who would partake, there was abundant nourishment for the more spiritual cravings of the religious nature in the national literature of poetry and prophecy. This literature furnished a corrective to the intense legalistic tendency. In prophecy, too, was expressed that messianic hope (see par. 12) which even in its lower forms was a constant training in faith and patience, while in its higher it ennobled character by its exalted conceptions (see pars. 44 and 65).

The ideal of the poor, meek, righteous man, as presented in Pss. 10, 25, and 40, and in the Psalm of Mary (Luke 1:46–55), is akin to the ideal of Christ's kingdom, as presented in the Beatitudes (Matt. 5:3–12).

See Sanday, *Life of Christ*, paragraphs on "The Brighter Side of Contemporary Judaism," and *Ecce Homo*, chapter on "Conditions of Membership in Christ's Kingdom."

Vs. 10: The saying of Jesus, though varying in its words, is essentially the same as that in Mark 1:17. It suggests that great "catch" of men on the day of Pentecost in which Peter took so prominent a part (see Acts, chap. 2).

84 (§ 19). THE FIRST CURES WROUGHT BY JESUS: MARK 1:21–34.—Vs. 21: On Capernaum see pars. 81 and 82. Vs. 22, "He taught them like one who had authority, etc.": The scribes or rabbis were professional teachers of the law, and were in the habit of quoting the opinions of many of their predecessors, and their teaching, therefore, impressed their hearers as argument rather than truth. With Jesus the precise opposite was true. He did not argue, but presented his doctrine, unsupported, as eternal truth (see *Ecce Homo*, p. 105). Vs. 23, "a man under the control of a foul spirit": Demoniacs are not described in the New Testament either as simply sick men or as ordinary cases of insanity. Their condition resembles that of persons suffering from what is termed "diseases of personality," "alterations in personality," "double consciousness." The unfortunate men themselves certainly thought they were under the control of some other personality, from which they escaped when they were healed. There is no evidence that "the demonized" had been brought into their sad condition through leading a wicked life; nor does Jesus assume or imply this. Vs. 24, "Us . . . . I": Note the changes in the personal pronoun, and cf. what is said under vs. 23 above as to "double consciousness." "To destroy us": see Matt. 8:29; Luke 8:31. "God's holy One": i.e., the Christ (cf. John 6:69). Vs. 27, "a new teaching": seen to be new because of its authority.

Vs. 29, "the house of Simon and Andrew": This was probably the home of Jesus during the remainder of his work in Galilee. Vs. 30, "sick with a fever": a disease common in the hot region of the lake.

Vs. 34, "would not let the demons speak": Here, as in the synagogue, Jesus did not wish testimony from such persons; but more than that, he did not wish to be regarded as the Christ before he had clearly set forth his conception of the Kingdom of God and his own mission.

This whole section is valuable not so much for the individual incidents in it as for the panoramic view which it gives of a day in the life of Jesus. It may well be studied from that point of view. The following section gives a sample of his work in the whole region of Galilee as this in the single city of Capernaum.

85*a* (§ 20). JESUS PREACHES THROUGHOUT GALILEE: MARK 1:35–45.—Vs. 35: Note how particularly Jesus' actions are described, item by item. He not only got up early but long before day; not only left the house but went away off to be alone. The prayer life of Jesus evidently made a deep impression on Simon Peter, the informant of Mark (see par. 17). Vs. 38: Note the earnestness and tireless energy of Jesus. No town could monopolize the work of Christ, no matter how great its apparent need. With these verses begin what is commonly known as the "first preaching tour in Galilee," but the enumeration of distinct tours is simply an aid to the memory rather than an exact representation of the facts. Jesus was constantly walking about the region preaching and healing.

Vs. 40, "leper": A person suffering from leprosy was unclean ceremonially, as well as physically diseased, and lepers were obliged to live outside cities and cry "Unclean!" whenever anyone approached. (See Keystone Stereograph, "Lepers outside the Wall of Jerusalem.") In this case the faith of the man in the ability of Jesus to heal him led him to disregard all such regulations. This faith appears clearly in his words. Vs. 41, "I do choose": Note the use of the leper's own word "choose" by Jesus. Vs. 42, "was cured": This is the meaning of "clean" in the older versions. There is no reference to moral cleansing. Vs. 44: The directions of Jesus are intended (1) to prevent his work from being hindered by giving too great publicity to the cure; (2) to guarantee the man full and official reinstatement in the community. For lepers when cured had to be given by the priest something corresponding to a modern "clean bill of health." This was his ceremonial cleansing (see notes on vss. 40 and 42 above and Lev. 14:2–32). Vs. 45: The disobedience of the man is easily understood, but it spoiled the plan of Jesus to preach in towns, and forced him to work in the open country.

85*b* (§ 20). LUKE 4:42–44; 5:12–16.—Vs. 4:44, "about Judea": Note that Goodspeed here follows many good ancient manuscripts in reading "Judea" instead of "Galilee." If this is correct we have here a reference to the Judean ministry described in John 2:13–4:3. Vs. 5:16, "Jesus himself would retire into the desert and pray": i.e., in the midst of his busy life it was his habit to leave the crowds and go off by himself to be with God. He may have formed this habit when he was a boy in Nazareth. (See Mark 1:35 above with note upon it, and John Oxenham, *The Hidden Years*.)

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86. QUESTIONS AND SUGGESTIONS FOR STUDY.—(1) What event led Jesus to begin his public ministry in Galilee? (2) Why was John the Baptist put into prison? (3) What does this event show as to his character? (4) How many accounts of the beginning of Jesus' ministry have we? (5) Was his ministry acceptable? (6) If so, why? (7) What characteristic addition does Jesus make to the message of John the Baptist? (8) Does he exhibit any special bravery in beginning his ministry? If so, in what?

(9) Describe Galilee as it was in the time of Jesus. (10) How was the Sea of Galilee especially adapted to the work of Jesus? (11) Why is it more accurate to call the sea harp-shaped than pear-shaped?

(12) Where was Capernaum and what made it a suitable center of evangelization?

(13) What did Jesus mean by "catching men"? (14) What qualities does a man need to succeed in it? (15) Does the business of a fisherman develop those qualities? (16) If Peter had understood Jesus as well as he did later, would he have asked him to go away? (17) What qualities does the narrative show that Peter possessed? (18) How may his Jewish training have made him a better Christian?

(19) How did the teaching of Jesus differ from that of the scribes? (20) Describe the events in the synagogue in Capernaum. (21) Why did Jesus wish the man to keep quiet? (22) What does the fact that the woman mentioned in Mark 1:31 "waited on them" show as to her cure? (23) In view of Jesus' conduct as described in Luke 4:42, 43,

can we excuse ourselves from sending the gospel to foreign lands on the ground that there is enough to do at home?

(24) What are the most noticeable things in the healing of the leper? (25) What shows that Jesus had regard for public laws as to health? (26) How does the story of the leper illustrate the danger of thoughtless earnestness?

(27) What indications have we in this chapter that Jesus was at this time very popular? (28) What made him so? (29) In what verses of secs. 18–20 is it recorded that Jesus prayed? Where did he pray and under what circumstances? (30) What different things is Jesus described as doing in secs. 19, 20?

87. PROBLEMS TO BE LOOKED UP AND DISCUSSED IN THE CLASS.—1. How did Abraham Lincoln "catch men"?

2. How far is our success in life determined by our ability to influence men?

3. Does faith help cure disease today?

4. When so many were waiting to be healed and to hear the "good news" from his lips, was it a waste of time and energy for Jesus to spend hours in thought and prayer?

88. CONSTRUCTIVE WORK.—Write a chapter of your "Life of Christ." These three topics are worthy of clear presentation.

1. How Jesus began his ministry.

2. The character of the first disciples as shown in the narrative.

3. The varied activity of Jesus at this period of his ministry (see par. 84, last part).

89. TOPICS AND PROJECTS.—1. Galilee and the Galileans during and after the time of Jesus.

Merrill, *Galilee in the Time of Christ;* Mathews, *New Testament Times in Palestine*, pp. 148–54, 197–201; Edersheim, *Life and Times of Jesus the Messiah*, I, 223–26; George Adam Smith, *The Historical Geography of the Holy Land*, pp. 413–63; Van Dyke, *Out of Doors in the Holy Land*, pp. 219–55.

2. "Catching men"—how to do it: (*a*) By courageous moral progress (Morley, *Life of Gladstone*, Book V, chap. ii); (*b*) by innocent hilarity (Ralph Connor, *Black Rock*, pp. 29–31, 36, 45); (*c*) by the gift of song (*ibid.*, pp. 50–60); (*d*) by a life of self-sacrifice (Ian MacLaren, *A Doctor of the Old School*); (*e*) by seizing a sudden opportuni-

ty (Trumbull, *Individual Work for Individuals*, pp. 89–91); (*f*) by an affectionate letter (Trumbull, *ibid.*, chap. ii).

3. The place of silence and solitude in a well-rounded life.

Fosdick, *The Meaning of Prayer*, p. 21 (Second Day, Second Week); Whittier, "The Meeting," ten lines beginning

> "And so, I find it well to come
> For deeper rest to this still room."

4. Project 37: "Fish and Fishermen in the life of Jesus."
5. Project 39: "The Kingdom of Heaven as Presented by Jesus."
6. Project 40: "The Power of Jesus To Draw Men."
7. Project 42: "The Choice and Training of the Twelve."
8. Project 48: "Jesus and Home Life." Two incidents in this chapter suggest this project. Name them.

CHAPTER X

JESUS BREAKS RELIGIOUS CUSTOMS

90 (§ 21). Jesus Forgives Sins
Matt. 9:[1] 2–8 Mark 2:1–12 Luke 5:17–26
91 (§ 22). Jesus Calls a Publican To Be a Disciple
Matt. 9:9–13 Mark 2:13–17 Luke 5:27–32
92 (§ 23). Jesus Rejects the Pharisees' Practice of Fasting
Matt. 9:14–17 Mark 2:18–22 Luke 5:33–39
93 (§ 24). Jesus Rejects the Pharisees' Teaching as to the Sabbath
Matt. 12:1–8 Mark 2:23–28 Luke 6:1–5
94 (§ 25). Jesus Arouses the Enmity of the Pharisees
Matt. 12:9–14 Mark 3:1–6 Luke 6:6–11

90 (§ 21). Jesus Forgives Sins: Mark 2:1–12.—Vss. 1, 2, "Capernaum": cf. pars. 81, 82, which explain that Capernaum was now Jesus' home; "at home" is probably better than "in the house." No wonder the crowd came together when he got back home, for he had already taught and healed in the city and it was a large place (see 1:21, 28, 31–35). A few words of explanation will make clearer the story that follows. The houses of the poor in Palestine doubtless were, as they still are, of but one story, and built of a mixture of straw and mud plastered over a framework of posts and wickerwork. The walls and roof were a foot or more thick, but as they were not very hard, they could be dug through without difficulty (see Matt. 6:20). The roof was flat and was often reached by a flight of stairs running from the street. Jesus was probably standing in the wide doorway, and the crowd had filled the house and narrow street in front, thus shutting off all approach to him. Vs. 3, "paralyzed": This word is in common use and better describes the disease than "sick of the palsy." The paralytic was lying on his mat or thin mattress ("bed"), and one of his friends was at each of its four corners. Vs. 5, "their faith": i.e., of the five men. It consisted at the least in a confidence that Jesus could heal the sick man, and was evinced by the energy with which they overcame the obstacles in the way to Jesus. "Your sins are forgiven": Jesus must have seen something

more in the man than the mere desire to be healed, for to forgive sins is to free a man from penalty and to restore him to friendship with God. A mere desire to be cured would have been satisfied by a cure. Evidently the man was repentant as well as ill.

Vs. 6, "scribes": professional teachers and expounders of the law, and the originators of the "oral law" (see par. 11*b*). This is Jesus' first recorded encounter with them. Luke 5:17 has some additional facts about those present on this occasion. Vs. 7, "blasphemy": speaking or acting in defiance or contempt of God. They believed that the authority to pronounce forgiveness of sins was wholly limited to God. Jesus proceeds to prove that it is his as well. Vss. 9, 10: The argument of Jesus is this: "If when I say, 'Arise, take up thy bed and walk,' the result shows that I spoke with power it is reasonable to believe that I spoke with authority also when I said, 'Thy sins are forgiven thee.' "

Vs. 12: Imagine the feelings of the four whose eager eyes have been peering through the broken roof as they see their just-now helpless friend walking off with his bed under his arm! How they then rejoiced that they had persisted in helping the helpless over obstacles! The whole story of the healing of the paralytic is a simple lesson in the need and value of acting together (team work, cooperation). Young people illustrate the same thing in their athletic sports. This is part of what Wellington meant by saying that Waterloo was won on the playing fields at Eton.

91 (§ 22). JESUS CALLS A PUBLICAN TO BE A DISCIPLE: MARK 2:13–17.—Vs. 14, "sitting at the tollhouse": The privilege of collecting customs was sold to contractors, who in turn sold to different persons the right to collect them in specific places. As the men who actually did the collecting kept all in excess of what they paid for the contract, they were certain to be extortionate. This fact, as well as the fact that they represented an obnoxious government, made the publicans despised and hated. A Jewish publican, like Levi or Matthew, as he is also called (Matt. 9:9), was regarded as a traitor to his nation. For other facts about him and the gospel which bears his name, see par. 20. Vs. 15: Matthew celebrates his renunciation of a hated occupation and the beginning of his discipleship to Jesus by a feast (see Luke 5:29). Vs. 16, "scribes who were of the Phari-

sees' party'': i.e., those teachers of the law who were members of the society of the Pharisees. They judged it a chief duty of religious teachers to keep away from irreligious people.

Note the splendid courage of Jesus in rising superior to the long-established feeling of the Pharisaic rabbis, and the perhaps greater courage of laying himself open to misunderstanding; for his action in calling a publican would certainly be considered unpatriotic (see note on vs. 14 above). Vs. 17: The words of Jesus give a key to the earnestness and purpose of his life. He helped those who felt the need of help, and he associated with evil people only that he might show them the way to righteousness. Note that in this verse Jesus meets the ill-grounded prejudices of his time, not with contempt but with quiet reasoning. He was considerate, not only with publicans and sinners, but with "old fogies." Cf. Luke 5:39, where at the close of an argument against clinging too long to the old he admits how good the old is. Well might some of our bold, unfeeling reformers study his attitude, for it combined courage and sympathy.

> The bravest are the tenderest,
> The loving are the daring.
>
> —Bayard Taylor

92 (§ 23). Jesus Rejects the Pharisees' Practice of Fasting: Mark 2:18–22.—Vs. 18. "John's disciples": John was already in prison at this time (Mark 1:14), but his disciples still had communication with him (Matt. 11:2; Luke 7:18). "Keeping a fast": The law of Moses made compulsory only one fast, the Day of Atonement (Lev. 23:26–32). The Pharisees, however, moved perhaps by a sense of failure to obey the numerous rules they derived from the law, were led to fast twice every week (Luke 18:12), on Mondays and Thursdays. Vss. 19, 20: Jesus does not forbid fasting, nor does he command it. He simply teaches that, if it is to be practiced, it should correspond to a person's state of heart. In this illustration the bridegroom represents Jesus, and his friends are the disciples. Vs. 20: Jesus here shows clearly that thus early in his public work he anticipated a violent death. And he well might. Did he not have before him always the experience of the prophets (Matt. 5:12; 23:37) and of John the Baptist? Vss. 21, 22: The two illustrations, drawn from the daily life of the people, show that Jesus recognized that he was

not merely reforming Judaism but establishing a new order of things. As unshrunk cloth, if sewed on to an old garment, soon shrinks and makes new rents, and as old goatskins were not strong enough to hold new and still fermenting wine, so would the old institutions suffer if the new teaching attempted to express itself through them; it must find its own forms of expression.

93*a* (§ 24). JESUS REJECTS THE PHARISEES' TEACHING AS TO THE SABBATH: MARK 2:23–28.—Vs. 23, "Wheat fields, etc.": Cornfields of the Authorized Version is misleading. To an American "corn" means maize or Indian corn; to an Englishman it means grain, such as wheat. This would make the month May or June. Paths frequently run through grainfields in Palestine. Vs. 24, "what it is against the law to do": According to the scrupulous Pharisees, the disciples of Jesus had broken the Sabbath, in that they had reaped, threshed, and winnowed by pulling, rubbing, and cleaning the grain before eating it. Vs. 25, "what David did": see I Sam. 21:1–6. Vs. 26, "Presentation Loaves": often called "shewbread," the bread set before Jehovah in two rows of six loaves each on a table in the holy place of the tabernacle (Lev. 24:5–9). David was not a priest, and had no right to eat the bread; but his great need excused him. Vs. 27: This incident is used by Jesus to illustrate the principle governing the observance of a day of rest and worship; it must aid, and not burden, men physically and religiously. Man is superior to the Sabbath.

93*b* (§ 24). MATT. 12:1–8.—Vs. 5, "Or did you never read, etc.": The reference is (Num. 28:9) to the work done by the priests in offering on the Sabbath a burnt-offering of two lambs. The needs of the temple worship justified breaking the law of the Sabbath. Vs. 6, "something greater, etc.": i.e., the new spirituality of the Kingdom of God. All the more, therefore, was he, its revealer, superior to the law governing Sabbath observance. Vs. 7, "If you knew": fully understood. The rest of this important verse is a rebuke to a slavery to rule that would rather see a human being suffer than break a rule to aid him. Jesus maintains that God desires the spirit of love and mercy rather than any formal obedience, such as sacrifice (Hos. 6:6; cf. Mic. 6:6–8).

94 (§ 25). JESUS AROUSES THE ENMITY OF THE PHARISEES BY HIS ATTITUDE REGARDING THE SABBATH: MARK 3:1–6.—Vs. 2, "they

were watching him": evidently the conflict between Jesus and the Pharisees (2:6—3:6) had greatly deepened since the query as to fasting (Mark 2:18–22). The incidents in the controversy with the Pharisees are brought together by Mark because of their unity in subject matter. They probably happened in the chronological order given, but this latest perhaps occurred after the events of chaps. 3–6. "In order to get a charge to bring against him": According to the Pharisees, it was not lawful to render any unnecessary medical assistance upon the Sabbath. Vs. 4: The question of Jesus discloses a fundamental truth: "not to do good to a person needing it is the same as to do him evil" (Gould). We are responsible for every opportunity, and simply to neglect the cry of need may be a very black sin. Find a vivid picture of this much-slighted truth in Whittier, *Skipper Ireson's Ride*. Note Jesus' simple and convincing illustration in the parallel, Matt. 12:11, 12. Vs. 5, "he looked around at them with anger, hurt by their obstinacy": Their hearts were growing harder, less compassionate in feeling, more blind to truth. For the gradual change in their attitude to Jesus, see note on vs. 2 above. To the mind of Jesus no tragedy was worse than decline and ruin in character in the presence of great opportunity. No writer has pictured the dreadfulness of such a change more truly than George Eliot. See the character Tito in *Romola*. Note, however, that Jesus mingles compassionate grief with his anger, and compare the note on Mark 2:17. Vs. 6, "Herodians": mentioned only by Mark. They were those who favored the rule of the Herodian family. Such persons would ordinarily be suspected by the Pharisees, the old enemies and victims of Herod I. Should Jesus, however, continue to gain popularity, there was danger that what seemed to them the religious and political foundations of society would be shaken. It was this that led the religious leaders (the Pharisees) to join with the political (the Herodians).

95. THE CAUSES OF THE ENMITY OF THE SCRIBES AND PHARISEES.—At the beginning of the public work of Jesus the religious leaders of his people paid him little attention, and he was allowed to work in peace. Their conflict with him passed rapidly through the stages of surprise, suspicion, open criticism, and conspiracy. Its fundamental ground was the attitude of Jesus toward the "oral law," or teaching of the Pharisees as a class, especially as it concerned the Sabbath.

Jesus did nothing to placate the rabbis, but on the contrary attacked them with increasing severity as hypocrites. Added to this essentially religious conflict was the popularity of Jesus among the masses, which aroused the envy (Mark 15:10) of those who had been the undisputed leaders and was interpreted to mean social agitation, if not revolution. Altogether it was a continuation of the long struggle of the prophets with priests and legalists (cf. par. 11*b*).

96. THE CHARACTERISTICS AND RESULTS OF THE FIRST PERIOD OF THE GALILEAN MINISTRY.—The new beginning made by Jesus in Galilee had involved at first only his unaided preaching that the Kingdom of God was at hand. But almost immediately he set about gathering about him those who were willing to become his disciples. Gradually their numbers grew. His wonderful cures, his sympathy with the despised masses, his authoritative teaching, his sense of personal superiority to the laws of the Pharisees, all drew men to him, and the movement thus begun soon attracted the attention, if not the suspicion, of the authorities in Jerusalem. Especially did his treatment of Pharisaic teaching about the Sabbath displease the religious authorities. Yet they did not openly attack him, and he continued to teach in the synagogues of Galilee so long as they could contain the crowds that wished to hear him. When his popularity made this no longer possible, he preached in the fields or on the beach near Capernaum. The characteristics of the period may thus be summed up in the words: evangelization and beginnings of organization; popularity and beginnings of opposition. It was these conditions that made it necessary to select the twelve men who became his closest companions.

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97. QUESTIONS AND SUGGESTIONS FOR STUDY.—(1) What has Jesus been doing at the beginning of this chapter, and why are such crowds about him? (2) Narrate in as graphic a way as possible the story of the healing of the paralytic, emphasizing the co-operation of his friends. (3) Whose faith was it in response to which Jesus forgave the paralytic's sins? What reason is there for regarding the paralytic as having faith, as well as the four who brought him? (4) What indicates that the paralytic desired something more than healing? (5) How many experts in the law were present and from what

places did they come? (See Luke 5:17.) (6) Why were the scribes displeased with Jesus? (7) What does Jesus do to prove his authority to forgive sins? (8) State his argument.

(9) Who were the publicans, and why were they hated? (10) What do we know about Matthew-Levi? (11) Who were the scribes? (12) Who were the Pharisees? (See par. 11*b*.) (13) Why was Jesus' act in calling Matthew exceptionally courageous? (14) Did Jesus needlessly shock the religious people of his day by his new ideas?

(15) What is meant by fasting? (16) Why did not Jesus expect his disciples to fast? (17) How should religious people live as a rule, mournfully or joyfully? Why? (18) State briefly the difference between Jesus and John the Baptist in this matter.

(19) How did the disciples violate the Sabbath law while walking in the fields? (20) What defense did Jesus make for them? (21) What illustrations does he draw from the Old Testament? (22) What is the true law of the Sabbath?

(23) What rule of the Pharisees did Jesus break when he healed the man with the withered hand? (24) What question does he ask in defense of his action? (25) How may we do evil by doing nothing? (26) At what was Jesus grieved and angry? (27) Why were the Pharisees eager to kill him? (28) Outline briefly the progress of events in the first period of the Galilean ministry.

98. PROBLEMS TO LOOK UP AND DISCUSS IN THE CLASS.—1. From a study of business, government, community-life, and church life make two lists, one of cases in which co-operation has been highly successful, the other of cases in which co-operation is greatly needed but not far advanced.

2. Some claim that only self-interest, as in great business establishments, can secure a high degree of successful co-operation. Is this so? If not, give examples from religious and philanthropic work.

3. How far ought co-operation between churches and denominations to be carried?

4. How can the difficulties of co-operation be lessened?

5. The world progresses only as each generation builds on the past. The world progresses only as each generation sloughs off the past and grows new ideas. How far are these statements true? How may the attitude of Christ as given in this chapter be a guide to the rising generation in this matter?

6. Is there any danger in forming good habits?

7. Does Jesus' saying "The Sabbath was made for man and not man for the Sabbath" justify Sunday automobiling? Sunday golf? Sunday movies?

8. How far do trust in God and loyalty to Jesus require belief in a definite creed?

99. CONSTRUCTIVE WORK.—Let the pupil write a chapter for his "Life of Christ," bringing out very clearly in each incident the attitude of the scribes and Pharisees to Jesus, the reason for this attitude, and the defense of his conduct by Jesus. Many details which do not bear upon the central theme, viz., the relations between the Pharisees and Jesus, must be omitted.

100. TOPICS AND PROJECTS.—1. Pharisaic laws governing the observance of the Sabbath.

Edersheim, *Life and Times of Jesus the Messiah*, II, 56–61; Schürer, *The Jewish People in the Time of Jesus Christ*, Div. II, Vol. II, pp. 96–105. See also dictionaries of the Bible under "Sabbath."

2. Fasting as described (*a*) in the Old Testament, (*b*) in the New Testament, (*c*) as practiced in recent times, including abstinence from meat on Friday, observance of Lent, the New England "Fast Day."

3. Project 35: "The Influence of Jesus on the World's History"; appropriate with this chapter, for nothing has been more potent than his challenge to time-honored religious customs to justify themselves.

4. Project 52: "The Origin and Development of the Hostility of the Jewish Rulers to Jesus."

5. Project 8*b:* A review of the life of Christ thus far studied (Parts I, II, and III) by means of pictures. See the list of review questions that follow in the next paragraph.

101. REVIEW QUESTIONS.—

[Before taking up these questions, read once more under "Suggestions for Using the Book" what is said as to methods of review and ask yourself whether you have faithfully followed out the hints there given.]

(1) How did the conquest of the East by Alexander directly and indirectly affect the Jews? (2) What influences were set in motion by the success of the Maccabean revolt? (3) Name the periods of the

life of Christ thus far studied. (4) Name the chapters and the Bible sections of Part I, (5) of Part II, (6) of Part III. (7) Characterize in a general way the period of Jesus' life covered by Part I. (8) Recite again from memory the four verses which tell us most of Jesus' character in his childhood and youth.

(9) Give the substance of John the Baptist's early message. (10) What was his conception of the Messiah? (11) State briefly the significance to Jesus of his baptism, and of his temptations in the wilderness. (12) Who were the first disciples to follow Jesus? By what were they drawn to him?

(13) Draw a rough map of Palestine and locate upon it the places mentioned in the "Introduction" (chap. i) and in your "Life of Christ" thus far; also indicate the route of any journeys made by Jesus. (14) Tell why the following places are important in the life of Christ: Bethlehem, Nazareth, Capernaum, Galilee, Sea of Galilee. (15) Give the dates of the death of Alexander the Great, the Maccabean revolt, the capture of Jerusalem by the Romans, the reign of Herod the Great, the birth of Jesus, the baptism of Jesus. (16) Tell very briefly how each of the following persons was connected with the life of Jesus: John the Baptist, John the Evangelist, Simon, Simeon or Symeon, Elizabeth, Mary, Hannah or Anna, Annas, Caiaphas, Tiberius, Pilate, Matthew, Andrew, Herod the Great, Herod the governor or tetrarch, Herodias, Peter, Elijah, Abraham, James, Zebedee, Zechariah, Levi, Joseph, David. (17) Who were the Pharisees, and why would they be unlikely to become followers of Jesus? (18) What have you learned in your study about the temple and its services? (19) State briefly what you have learned on the following topics which seems to you most essential to an understanding of the life of Christ: (*a*) Jewish education, (*b*) Jewish religion, (*c*) the messianic hope of the Jews, (*d*) the Feast of the Passover, (*e*) the "oral" law, (*f*) Sabbath observance, (*g*) publicans, (*h*) the first followers of Jesus. (20) About what "first things" in the Life of Jesus have you thus far studied?

PART IV

A PERIOD OF CONFLICT IN GALILEE

FROM THE CHOICE OF THE TWELVE UNTIL THE WITHDRAWAL INTO NORTHERN GALILEE

CHAPTER XI

THE ORGANIZATION OF JESUS' MOVEMENT AND A SUMMARY OF HIS CHIEF TEACHINGS

102 (§ 26). The Rapid Growth of His Following		
Matt. 4:23–25		
Matt. 12:15–21	Mark 3:7–12	[Luke 6:17–19]
103 (§ 27). The Selection of the Twelve		
[Matt. 10:2–4]	Mark 3:13–19*a*	Luke 6:12–19
104 (§ 28). The Sermon on the Mount		
Matt., chaps. 5, 6, 7 [8:1]		Luke 6:20–49

102*a* (§ 26). The Rapid Growth of His Following: Mark 3:7–12.—These verses indicate how widely at this period the work of Jesus had attracted attention. Vs. 7, "with his disciples": see also vs. 9; though the Twelve had not yet been chosen, Jesus had a company of disciples—pupils who accompanied him from place to place. Among these were the four fishermen (Mark 1:16–20) and Levi the publican (Mark 2:13–16). "The seashore": of the Sea of Galilee. Look up all the places mentioned in vss. 7 and 8 on the map. Vs. 9, "He told his disciples to have a boat always ready for his use, to prevent his being crushed by the crowd": not on one day but every day, perhaps for weeks at a time—a clear indication of the persistent and overwhelming crowds. His new fishermen friends could do but little for him as yet but they could manage a boat, and a boat was just what he needed at this time.

102*b* (§ 26). Matt. 4:23–25; 12:15–21.—The bringing-together of these two passages from Matthew is required by the comparison of the gospels, which indicates that both refer to the same period. Matthew's order is due, no doubt, to his topical arrangement (see par. 20, last part). Vs. 25, "Ten Towns"; a translation of Decapolis, a name applied to the region in which were located ten Greek cities, which had been established in the days since Alexander's conquest and which had recently formed a league. The cities included Gadara, Gerasa, Philadelphia, Scythopolis, and others; all but Scythopolis, the capital of the confederation, lying east of the Jordan.

Matt. 12:18–20 is a free translation of Isaiah 42:1–4. A comparison is interesting.

Luke 6:17–19 is closely parallel to Mark 3:7–12, and, though placed after the choosing of the Twelve, instead of before it as in Mark, evidently refers to the same facts.

103*a* (§ 27). THE SELECTION OF THE TWELVE: MARK 3:13–19.—Vs. 14, "He appointed twelve of them, to be with him, etc.": This simple statement is full of meaning:

1. The selection was a deliberate, carefully planned act, and its importance was fully realized by Jesus (see Luke 6:12).

2. The men chosen lived as close friends and companions with Jesus and formed with him as its head a fraternity. In such wholehearted intimacy they would almost unconsciously catch his spirit and grow more and more loyal to him and the truth he spoke (see John 6:66–69; 11:15, 16).

3. He was to teach them continually, as he did not teach others, the mystery of the Kingdom of God (see Mark 4:10–14, 34). It was thus that they were prepared to go on with his work after the close of his earthly ministry (see Matt. 28:16–20; Luke 24:44–49).

4. They were to be workers as well as pupils, learning by doing as in a practice school. From time to time he sends them forth to teach and cast out demons (see vss. 14, 15 and Matt. 9:36—11:1).

It should be remembered that much of what Jesus did and said after this time is intended primarily for "the Twelve," a compact, select brotherhood of devoted followers who are to spread and perpetuate his work. The whole later narrative must be studied from this point of view (see Bruce, *Training of the Twelve*).

Vss. 16–19. Compare the lists in Matt. 10:2–4; Luke 6:14–16; Acts 1:13, and review what we have learned of some of the Twelve in Luke 5:1–11; Mark 1:29–38. Note further the descriptive phrases attached to the names of certain apostles; e.g., the epithet Zealot shows clearly that one of Jesus' closest companions was a member of a party that had risen against the Romans in armed rebellion (see Acts 5:37). Jesus had courage and faith enough to believe that this tax-hater could work with the tax-gatherer, Matthew (see Bruce, *Training of the Twelve*, pp. 34–36). Note that Thaddeus in the lists of Mark and Matthew is the same person as Judas, the son of James, in Luke's list. Observe that the names in each list fall into three groups of four each; these groups are the same in all the lists and stand in the same order; only the order within the groups varies. The four fishermen always constitute the first group, Peter always leading. The second group begins with Philip, the third with James. The student should fix these names in mind.

103*b* (§ 27). Luke 6:12–19.—Vs. 12, "passed the whole night in prayer to God": an important addition of Luke, which emphasizes the significance which Jesus attached to this event, and his consciousness of need of divine guidance in times of special responsibility. Vs. 13, "whom he called apostles": i.e., "messengers, delegates," while "disciples," the word applied to all of Jesus" followers, means "learners." On vss. 17–19 see par. 102*b*, last part.

104*a* (§ 28). THE SERMON ON THE MOUNT: MATT., CHAPS. 5, 6, 7 [8:1].—In the study of this discourse it is desirable to get at the outset an impression of it as a whole. The student is therefore advised to go carefully over the whole sermon, endeavoring, with the help of the following analysis, to get a clear idea of its general plan.

ANALYSIS OF THE SERMON ON THE MOUNT

MATT., CHAPS. 5–7

I.	The citizens of the kingdom (the disciples of Christ) described according to his ideal of their character....................	5: 3–16
II.	The permanence of the law, and the high standard of righteousness in the kingdom..	5:17–20
III.	The righteousness that is required in the new kingdom in contrast with the teaching of the Pharisees. Evil thoughts and feelings, and all degrees of sin, condemned..................	5:21–48
IV.	The righteousness required in the new kingdom in contrast with the conduct of hypocrites. All things to be done for the approval, not of men, but of God............................	6: 1–18
V.	Single-eyed service of God and simple trust in him will keep you from worshiping money and worrying about future needs.	6:19–34

VI.	That judgment of others which blinds you to your own faults is forbidden	7: 1– 5
VII.	Adapt your appeal to the moral advancement of those you approach	7: 6
VIII.	Confidence in God's willingness to meet our needs enjoined	7: 7–11
IX.	The all-inclusive principle respecting conduct toward others (the "Golden Rule")	7: 12
X.	The practice of righteousness, not profession or hearing only, enjoined	7:13–27

Notice the prominence throughout the discourse of two great ideas, the *Kingdom of Heaven* and *righteousness*. The theme of the discourse is, indeed, the righteousness of the kingdom, the character of those who are to compose and to enjoy the new kingdom that John and Jesus had announced. Almost every paragraph of the discourse deals with some aspect of this one subject.

Specially careful study should be given to the ideal citizen of the kingdom as presented in Matt. 5:3–16, to the Lord's Prayer (or prayer of the ideal citizen) in Matt. 6:9–13, and to the Golden Rule, or all-inclusive principle for the guidance of the citizen of the kingdom in his relation to others, in Matt. 7:12. In connection with the study of Matt. 5:3–16 see Luke 18:9–14; Ps. 25:9; James 1:21; Matt. 11:29, and par. 83*b*.

These three wonderful chapters (5, 6, 7) should be read together at a sitting. They are easy reading in Goodspeed because he is so simple, strong, and fresh. Here are a few characteristic extracts:

"If salt loses its strength, how can it be made salt again?" (5:13). "Not one dotting of an *i* or crossing of a *t* will be dropped from the Law" (5:18). "He makes his sun rise on bad and good alike" (5:45). "Give us today bread for the day" (6:11). "Which of you with all his worry can add a single hour to his life?" (6:27). "Just let me get that speck out of your eye" (7:4).

104*b* (§ 28). Luke 6:20–49.—This discourse as reported by Luke differs from the one just studied in Matthew almost entirely in omitting a large part of what is given in Matthew. Note, however, the blessings attributed to actual physical need in Luke 6:20, 21, and contrast the corresponding statements of Matthew. Note, too, the woes rather than blessings in Luke 6:24–26 and the rich suggestiveness of "merciful" in Luke 6:36, as contrasted with "perfect" in

Matt. 5:48. Christ's ideal man must be like God, perfect in forgiving love and mercy (see Matt. 5:7–9).

The deep significance of the Sermon on the Mount and its natural relationship to the choosing of the Twelve are well presented by Dr. John Watson in *The Mind of the Master*, pp. 14, 15:

> As soon as any body of men band themselves together for a common object—whether it be the making of a railway or regenerating a world—they must come to an understanding, and promise loyalty. This is their covenant, which no man need accept unless he please, but which after acceptance he must keep. When Jesus founded that unique society which he called the kingdom of God, ... it was necessary he should lay down its basis, and this is what he did in the Sermon on the Mount. It was Christ's manifesto, and the constitution of Christianity.

105. QUESTIONS AND SUGGESTIONS FOR STUDY.—(1) What was Jesus doing in Galilee according to Matt. 4:23? (2) In what regions had the fame of Jesus spread abroad at the time of the choosing of the Twelve? Locate carefully the northern and southern limits of his fame. (3) For what did he choose them, and what did they become by his choice of them? (4) What facts indicate the importance which he attached to this act? (5) Name the apostles. (6) Tell briefly what we already know of Peter, Andrew, James, John, and Matthew. (7) What additional facts are added in connection with these lists? (8) In what ways did Jesus train the apostles for their work?

(9) To whom was the Sermon on the Mount addressed? (10) Can the statements of this discourse made in the second person be applied to others than Jesus' disciples? (11) What is the theme of this discourse, as given in Matthew? (12) In what marked respects (aside from length) does Luke's report in 6:20–49 differ from Matthew's? (13) Commit to memory Matt. 5:3–12; 6:9–13; 7:12. (14) Pick out several passages in the sermon which show that the citizen of the Kingdom of Heaven will be very sensitive to the rights and needs of others. (15) In how many of the divisions of the discourse is there a contrast expressed or implied between the righteousness of the kingdom and that of the Pharisees? (16) What kind of persons did Jesus desire as the material out of which to build his kingdom (Matt. 5:3–12)? (17) What great responsibility did Jesus lay upon his disciples

(5:13–16)? (18) Against what are Jesus' criticisms in Matt. 5:21–48 primarily directed? (19) What according to the Lord's Prayer are the things for which citizens of the kingdom ought to pray? (20) Why is the "Golden" Rule so called, and what would be the effect of its universal application? (21) What was the parable in Luke 6:46–49 intended to teach? (22) Ought the teachings of Jesus in this discourse to be obeyed? (23) Are they generally obeyed? (24) Can they be obeyed in a selfish, self-sufficient spirit? (See Matt. 5:3, 4, 5.) (25) How does the Sermon on the Mount help us to understand the ministry of Jesus? (26) Why is it naturally given in connection with the choosing of the Twelve? (27) How far is the Lord's Prayer a petition for one's self; how far for others?

106. PROBLEMS TO BE LOOKED UP AND DISCUSSED IN THE CLASS.—1. Do the "humble-minded possess the land [meek inherit the earth]," i.e., is Jesus' ideal man influential and efficient? For the affirmative see Barton, *The Man Nobody Knows*, and Kennedy, *The Terrible Meek*.

2. How far have the teachings of Jesus permeated the Christian church of today? How far, society? How far, business?

3. A does right because God has commanded it; B because he is full of good will to men. What mistakes may they make in judging each other? What can they learn from Matt. 7:1, 2, 12?

107. CONSTRUCTIVE WORK.—Write chap. xi of your "Life of Christ." The following outline is suggested:

1. The situation at the opening of this period; the success thus far attained.

2. The choosing of the Twelve; the men; their work; the significance of the act.

3. The Sermon on the Mount; the place; the occasion of the discourse; the persons addressed; the theme; the main divisions; the central teachings.

108. TOPICS AND PROJECTS.—1. The personnel of the Twelve.

Bruce, *Training of the Twelve*, chap. iv.

2. The relation of the Twelve to the development of the Kingdom of God.

3. The place of personal loyalty in building up the Kingdom of God.

Dawson, *Life of Christ*, chap. ix; Watson, *The Mind of the Master*, chaps. i and ix.

4. Project 33: "A Dramatization of Jesus Calling and Setting Apart His Twelve Apostles."

5. Project 35: "The Influence of Jesus."

6. Project 39: "The Kingdom of Heaven as presented by Jesus."

7. Project 41: "Jesus as a Teacher." Later this subject will be taken up more fully and systematically. Just now begin the study by asking yourself the most obvious questions, such as: Why is this Project appropriate with this lesson? Was it good or bad teaching to begin by telling them how to be blessed or successful? How about the illustrations: salt, a lamp, birds, flowers, building a house? What made Jesus use the last illustration (see Mark 6:3)?

8. Project 49: "The Christian Ideal of Service."

9. Project 10: "The Geography of Palestine." To help you understand the spread of the new Truth to Idumea, the ten towns, etc., see

George Adam Smith, *The Historical Geography of the Holy Land*, pp. 239–44; 593–608, esp. pp. 607–8, par. 3.

CHAPTER XII

HOW DIFFERENT PEOPLE ACCEPTED JESUS

109 (§ 29). A CENTURION ACCEPTS JESUS AS A COMMANDER
MATT. 8:5–13 LUKE 7:1–10
110 (§ 30). JESUS ACCEPTED AS A GREAT PROPHET
LUKE 7:11–17
111 (§ 31). THE UNCERTAINTY OF JOHN THE BAPTIST
MATT. 11:2–19 LUKE 7:18–35
112 (§ 32). THE LOVING FAITH OF A FORGIVEN WOMAN
LUKE 7:36–50
113 (§ 33). THE INTIMATE FRIENDS OF JESUS
LUKE 8:1–3

109*a* (§ 29). A CENTURION ACCEPTS JESUS AS A COMMANDER: LUKE 7:1–10.—Vs. 1, "Capernaum": see par. 82. Vs. 2, "a Roman captain": also called a "centurion," a word meaning "commander of a hundred men." In the present instance the captain was a Gentile in the service of Herod Antipas, and was evidently a man of wealth. Vs. 3, "sent some Jewish elders": probably the elders of the synagogue that he had built. The captain's open-mindedness in recognizing the Jewish religion and securing the good will of his Jewish friends was entirely in accord with his desire to get help from Jesus. He was not too proud or prejudiced to recognize and aspire to what was good in whatever guise he met it. Vs. 6, "I am not a suitable person, etc.": These words speak volumes for the man's humility, and also tell of the treatment probably accorded him by other rabbis. A strict legalist regarded it as ceremonially defiling to enter a Gentile's house. Vs. 7, "say the word": He is sure that Jesus can heal his servant, if he only chooses to command the disease to leave him. Vs. 8: The argument is plain. The centurion knows the power resident in a superior's mere word of command even without his actual presence. He has faith enough to believe that an equal power is in the command of Jesus. Vs. 9, "astonished at him": surprised that a Gentile's faith should have surpassed that of the Jews (cf. Matt. 15:22–28; Luke 18:8).

109*b* (§ 29). MATT. 8:5–13.—Matthew adds at this point two verses (8:11, 12) which emphasize the readiness of the Gentiles to receive the Kingdom of God as compared with the unwillingness of the Jews. Vs. 12, "Heirs to the kingdom": i.e., the Jews. They supposed they were guaranteed the kingdom because they were sons of Abraham. We have here the clear teaching of Jesus as to the universal rather than Jewish character of the fraternity he was founding.

110 (§ 30). JESUS ACCEPTED AS A GREAT PROPHET: LUKE 7:11–17.—Vs. 11, "Nain": a small town in Galilee five miles southeast of Nazareth and about twenty-five miles southwest of Capernaum. It is today represented by a few mud huts and tombs cut in the rocks. Perhaps the procession was going to one of these (see Keystone Stereograph, "Village of Nain and Mt. Tabor, Looking Northeast"). Vs. 12, "a crowd of the townspeople was with her": It was customary for those met by a funeral procession to join it as a sign of respect. In this procession would also be the hired wailers and the musicians. Notice the apparent order of the procession. Jesus met first the mother, then the bier and its bearers. Vs. 14, "bier": The Jews did not bury their dead in closed wooden coffins, but carried them on a bier to a tomb where they were laid in little niches as in the catacombs, except that they were not walled in. The nearest approach to a coffin was a long open basket made of wickerwork. Burial was always within twenty-four hours after death. Note the sadness of a widow losing her only son. The whole scene is graphically presented by Edwin Arnold in *The Light of the World:*

> And, when we neared the gateway, lo! a throng—
> Wailing, with covered mouths, dust on their heads,
> Clad in sad garments—bore a dead man forth,
> The one son of a widow. She, a-mort,
> Broke with such woe as hath no help on earth,
> Followed the painted coffin where he lay
> Who was her glory and her good in life,
> With those young, helpful, loving hands tight-bound,
> Never to help again! and sweet boy-face
> Swathed in the grave-cloth, sightless. But her eyes
> Fixed on his face, thro' the fast trickling tears
> Which still she wiped away, lest sorrow cheat
> Love from one last dear moment of the Dead.

Quite as notable as the power displayed by Jesus on this occasion is his tenderness and sympathy. See the whole of vs. 13 and the words, "he gave him back to his mother," in vs. 15.

111*a* (§ 31). THE UNCERTAINTY OF JOHN THE BAPTIST: LUKE 7: 18–35.—Vs. 18, "disciples told him of all this": Matt. 11:2 says that John "heard in prison of what the Christ was doing." For the reason of this imprisonment see Mark 6:17, 18. He was now in the castle of Machaerus, a strong fortress, high up on a mountain, east of the Dead Sea. From this fortress he could see his childhood's home (Luke 1:39, 40), the desert in which he lived (Luke 1:80), and almost the whole scene of his ministry. Imagine the impatience and depression that would come to this son of the desert in confinement after his unrestrained open-air life! Vs. 19, "sent them to the Master": It is easy to imagine how interested and perplexed John must have been. Jesus in his ministry of love certainly did not seem a judge punishing sinners such as John had expected (cf. par. 64*b*). This gave rise to the question, "Are you the one who was to come?" The question was equivalent to asking whether Jesus was the Christ. Vs. 22: The passages which Jesus used (Isa. 35:5; 61:1) may be understood to refer to the Messiah, and Christ was fulfilling them. Jesus was thus appealing to John to revise his idea of the Messiah's work. He was not only to be a judge punishing with consuming fire, but also a savior of mankind. Note Jesus' use of one of these passages at Nazareth (Luke 4:18, 19).

Vss. 24–28: A noble defense of John's character and of the deep meaning of his work. Some who heard John's departing messengers may have thought the Baptist weak in conviction and his work transient in its effect. The chivalrous Jesus would not see his friend wronged even in thought. Vss. 29, 30: Not only was John's teaching strong and true in itself but it was the touchstone which made clear the right relation with God of the sincere and humble people, while it exposed the real rebellion against God of the self-satisfied Pharisees. Vss. 31–35 are a delightful use of children's plays to illustrate the captious attitude of the Jews toward John and Jesus. The children are in two groups. One is trying to get the other to play some game, but is unsuccessful because the other is satisfied with nothing —neither with a joyous game of wedding nor with a solemn game of funeral. So, said Jesus, was it with the Jews. They would not be satisfied with an ascetic like John the Baptist, nor with his precise opposite, the genial and social Son of man.

111*b* (§ 31). MATT. 11:2–19.—Matthew's narrative differs from Luke's mainly in being somewhat more condensed. But the contents of vss. 12–15 are not found in Luke. These verses bring out clearly the difficulty which the Jews had in receiving the Kingdom of Heaven as described by Christ—a difficulty which has just been seen in the anxiety and doubt of John. The prophecies which referred to the moral and spiritual work of John and Jesus did not trouble them; for they unconsciously made them mean what they wanted them to mean. But with the reality in John and Jesus they were shocked and staggered, and if they entered the Kingdom of Heaven as it really was, they must fight their way into it, like soldiers taking a city by storm (see vs. 12), overcoming their prejudices and fondly cherished errors. There is another statement of this fact in Luke 16:16.

112 (§ 32). THE LOVING FAITH OF A FORGIVEN WOMAN: LUKE 7:36–50.—Vs. 36, "took his place at the table": i.e., reclined in the fashion of the day, perhaps on a couch, perhaps on a rug spread on the divan or raised portion of the floor. Vs. 37: It must be recalled that the houses in Palestine were less closed than in Europe or America, and that privacy was far less observed. "Who was leading a sinful life": a harlot. "Alabaster flask of perfume": a small jar or bottle filled with costly and fragrant ointment such as was much used by orientals. Vs. 38: As Jesus reclined during the meal, it would be easy to come up behind him. "She began to wet his feet with her tears": Evidently this was unintentional and led her to the impulse to dry his feet with her hair. The other acts of this repentant woman are marks of her gratitude for release from sin. Her ardent nature expresses itself freely, unchecked by the presence of onlookers. Vs. 39: Note the repetition of "Pharisee." "He said to himself, etc.": His reflection is an evidence of the narrowness of his nature. The one thing he supposed a prophet would do—remember he had never seen one—would be to remove himself from sinners! As if he should converse only with the most eminently respectable persons! His argument on this narrow, sanctimonious premise is cor-

rect. The woman was a sinner; but Jesus allowed her to touch him. Therefore, either he was a bad man, or else he did not perceive what sort of woman she was. In either case he could not be a prophet! For other examples of Jesus' heroism in opposing narrow, conventional ideas, see par. 91.

Vs. 40: In the conversation beginning at this verse Jesus shows both that he knew what was required by conventional politeness and that he noticed that Simon had not treated him as a social equal, to say nothing more. Vs. 47: With God repentance always wins forgiveness. The greatness of her sinfulness is counterbalanced by the greatness of her love. Vs. 50: Faith in him justified forgiveness, since it had led the woman to abandon her life of sin and had touched the depths of her moral nature. She could well go out to live in peace.

> She sat and wept, and with her untressed hair
> Still wiped the feet she was so blest to touch;
> And He wiped off the soiling of despair
> From her sweet soul, because she loved so much.
>
> —HARTLEY COLERIDGE

113 (§ 33). THE INTIMATE FRIENDS OF JESUS: LUKE 8:1–3.—Vs. 1: This is less a reference to a special tour of Jesus than a description of his general method. Vs. 2, "Mary of Magdala": a town at the southern end of the plain of Gennesaret (see pars. 80, 81). "Seven demons": She had been a very sick, not a very wicked, woman. There is no evidence that she was the woman mentioned in par. 112, and the persistent tradition which has made the word "Magdalen" mean a reformed harlot is based on a mistake; see this word in recent dictionaries. Vs. 3, "Herod's manager": i.e., the official in charge of some estate of Herod or, possibly, the person attending to the domestic affairs of the royal palace in Tiberias (see pars. 80, 81). In any case he must have been a man of some importance, and his wife would be likely to have some property at her disposal. The other women are unknown. Notice that we have here an explanation, at least in part, of how Jesus and his companions could live without manual labor.

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114. QUESTIONS AND SUGGESTIONS FOR STUDY.—(1) What was the religious condition of the centurion? (2) What was the remark-

able thing about his faith? (3) State carefully his argument as contained in vss. 7 and 8.

(4) What peculiarities in the funeral customs of the Jews are implied in the story of the raising of the widow's son? (5) What was there especially sad in the death of the young man? (6) Describe exactly what Jesus did? (7) What characteristics did he show most clearly?

(8) Why had John been arrested? (9) Was his uncertainty natural? What sort of Christ had he foretold? (10) What is there in the method of Jesus' reply that is worth following today? (See vss. 21, 22.) (11) How does Jesus describe John? (12) In what particulars are modern Christians superior to John? (13) Why did the Jews have to struggle to become Jesus' followers? (14) Are there as many difficulties today in accepting him as our guide in life?

(15) How many times is the word "Pharisee" repeated in vss. 36–39? Why? (16) What things would it have been polite for him to do for Jesus? (17) Describe the action of the woman. (18) With what feelings did the woman approach Jesus? What were her feelings when he did not repel her? What, when he said, "Go in peace"? (19) What proof can you give from the Old Testament that prophets did not despise the repentant whatever their sin had been? (See, e.g., Hosea, chap. 14; Isa. 65:5.) (20) Give the illustration Jesus used in answering Simon's narrow thought. (21) What characteristics does Jesus most clearly show in this incident?

(22) Name all the people who accompanied Jesus on his tour and show how different they were from one another. (23) What motives probably led them to follow and help him? (24) What mistaken meaning has the word "Magdalen" acquired? (25) How could Jesus and his companions live while earning nothing? (26) Study again the five incidents of this lesson and bring out the differences in the people who accepted Jesus, comparing their lives before they met him and the feelings with which they came to him (cf. par. 53, 1, 2, 3).

115. PROBLEMS TO LOOK UP AND DISCUSS IN THE CLASS.—1. What influences in our day produce men like Simon the Pharisee? How may we avoid these influences?

2. Why was the faith in Jesus of the Roman captain, a man from another nation, so strong while that of John the Baptist, his own cousin and brought up by pious Jews, so uncertain?

3. John expected Jesus to prove a revealer, touchstone, and judge according to Luke 2:34, 35 and 3:16, 17. Does Jesus fairly answer his doubt by the words of Luke 7:22, 23?

4. We have seen how hard it was for Simon the Pharisee and even John the Baptist to accept Jesus as he really was. What are some of today's difficulties in believing his teaching and following his example?

116. CONSTRUCTIVE WORK.—Having completed the preceding study, let the student write the chapter for his "Life of Christ" on some such plan as this:

CHAPTER XII

HOW DIFFERENT PEOPLE ACCEPTED JESUS

1. The faith of the Roman captain.
2. The raising of the widow's son and what people thought of it.
3. Christ's answer to the message of John the Baptist.
4. The anointing by a sinful woman and Christ's teaching as to the relation of love and forgiveness.

117. TOPICS AND PROJECTS.—1. The attitude of Jesus toward the masses and how it differed from that of the rabbis.

2. The use made by Jesus in his teaching of the character and habits of children.

3. Project 35: "The Influence of Jesus, Especially as to Our Attitude toward Fallen Women." For the attitude to be corrected see

Hawthorne, *The Scarlet Letter*, and Hutchinson, *If Winter Comes.*

4. The five incidents of our lesson are all in Luke. Test Project 38*f* in Luke 7:1–8:3.

5. A further study of Project 40: "The Power of Jesus To Draw Men."

6. Project 41*a:* "The Sympathy of Jesus."

7. Project 47: "Jesus as an Observer and Lover of All Sorts of Human Beings."

8. Project 51*a:* "Was Jesus a Penniless Teacher?"

CHAPTER XIII

JESUS DESCRIBES THE KINGDOM OF GOD

118 (§ 34). The Danger of Wilful Unbelief
Matt. 12:22–45 Mark 3:19*b*–30 Luke 11:14–36
119 (§ 35). The Spiritual Family of the Christ
Matt. 12:46–50 Mark 3:31–35 Luke 8:19–21
120 (§ 36). The Kingdom Described in Analogies
Matt. 13:1–53 Mark 4:1–34 Luke 8:4–18

118*a* (§ 34). The Danger of Wilful Unbelief: Mark 3:19*b*–30.—Vs. 19*b*, "Then he went home": After the meeting on the hillside to appoint the Twelve Jesus returns to his home in Capernaum. Vss. 20, 21: The tremendous self-forgetful energy of Jesus seemed insanity to his friends, who had been narrowed by the external, calculating religion that the Pharisees taught. Charles Kingsley speaks of "that nasty little virtue called prudence," and Robert Louis Stevenson says (*Virginibus Puerisque*, chapter "Aes Triplex"): "So soon as prudence has begun to grow up in the brain, like a dismal fungus, it finds its first expression in a paralysis of generous acts. The victim begins to shrink spiritually." Such a "virtue" could find no place in the ardent soul of Jesus, and his noble abandon in answering the call of the needy about him strongly attracted the people to him. The exercise of a like generous spirit will do the same today, and will prove one of the best lessons that enthusiastic youth is well adapted to bring to "prudent" age. This incident in the life of Jesus is most significant of the difference between him and those about him.

Vs. 25: Abraham Lincoln's use of this verse in accepting the nomination for the United States Senate in 1858 has become history: "A house divided against itself cannot stand. I believe this government cannot endure permanently half slave and half free."

Vs. 27: Jesus here in effect says with reference to casting out demons, "I am spoiling the kingdom of Satan because I have first bound its king. Thus I show the might of the Kingdom of God." Vss. 28–30: see par. 118*b*.

118*b* (§ 34). MATT. 12:22–45.—Vs. 31: These profound and awful words of Jesus are to be understood strictly (see Mark 3:30) as occasioned by the misinterpretation of his mission by the scribes and Pharisees. "Abusive speech" or blasphemy: an utterance derogatory to divine things. Vs. 32, "against the holy Spirit": such an utterance as the words of the scribes show them to be in danger of making. "Cannot be forgiven": This is sometimes taken to mean that a man might repent and fail to be forgiven, but this is contrary to the character of God and to many specific texts, e.g., Luke 17:3, 4. Rather we are to conclude that one who could revile the holy Spirit must be a man who has deliberately rejected the truth so often that he cannot repent.

Forever round the Mercy-Seat
The guiding lights of Love shall burn;
But what if, habit bound, thy feet
Shall lack the will to turn?

What if thine eye refuse to see,
Thine ear of Heaven's free welcome fail,
And thou a willing captive be,
Thyself thy own dark jail?

—WHITTIER, "The Answer"

Vs. 41: In this verse we have the interpretation of the sign of Jonah as a preacher of repentance to the Ninevites, and an application of it to the Jews of Jesus' own day. As the Ninevites responded to the prophet's preaching, so should the Jews have responded to the preaching of Jesus. They needed no other sign.

Vss. 44, 45: In these verses we have a parable based upon the current belief in demoniacal possession. Its point is simply this: The man was worse off, because after he had rid himself of the evil spirit he had neglected to take in a good spirit. The moral lesson is therefore evident. It is not enough merely to drive out evil from one's self, like the Pharisees, and merely to keep from doing things which are illegal; one must be full of the divine spirit. Simply to keep from evil is to offer an inducement to evil.

119 (§ 35). THE SPIRITUAL FAMILY OF THE CHRIST: MARK 3:31–35.—Vs. 31: cf. Mark 3:21. It is easy to imagine the scene: Jesus within the house, his mother and his brothers outside, calling him to

come out and go home with them. He does not hear them because of the crowd about him. For the names of these brothers see Mark 6:3. Vs. 32: Evidently the people think he should obey the voice of his mother, but again Jesus insists that family ties are inferior to those of the Kingdom of God (cf. again the words of his boyhood [Luke 2:49]). Vss. 34, 35 give us Jesus' beautiful definition of what constitutes true relationship to him. Those are the members of his family who do God's will (cf. Matt. 5:44, 45).

120*a* (§ 36). THE KINGDOM DESCRIBED IN ANALOGIES: MARK 4: 1–34.—Vs. 2, "figures" or parables: see par. 122. Vss. 3–9, the Parable of the Sower: In this parable we have a description of a common scene in the life of a farmer. The central thought is plain, namely, difference in crops depends upon variation in the soil. Vs. 5, "rocky ground": i.e., ground over ledges, not ground with stones scattered on the surface. Vs. 7, "thorns": not thistles, or tares, but the sturdy bushes which surround the fields as a sort of hedge. Vs. 8, "thirtyfold": thirty times as much as was planted.

Vs. 11: This verse introduces Jesus' reason for using parables (see pars. 121, 122). Notice the distinction between the disciples and "those outsiders." Vs. 12, "so that": The Greek does not permit any other meaning than that of purpose. But that Jesus does not think that the truth will always be concealed by the parable appears in vss. 21, 22.

Vss. 13–20 gives Jesus' explanation of the Parable of the Sower. It should be noticed that he explains only such items in the original story as go to illustrate the great truth he is intending to teach. And this is that they who sow the seed must not be disappointed if some do not receive it, and if others who seem to receive it do not continue in the good life; some hearts will receive the truth and bear abundant fruit. Notice those things which he describes as interfering with growth, and the characteristics of good soil as described in Matt. 13:23; Luke 8:15. Vs. 33, "as far as they were able to receive it": i.e., as they were able to understand his teaching (cf. John 16: 12, 13). The expression implies that his teaching was adapted to his hearers, and that some of them were growing in their power to take it in. He did not teach "over the heads" of his hearers or descend to the mind of the mob, but he met the deepest needs of those who would listen and kept them looking up and reaching up for higher truth. The educational principle which Jesus here followed of adapting truth to the learner is central in present-day education and has guided recent educational reform. Vs. 34, "He explained everything to his own disciples": Jesus reserves certain truths and explanations for that inner circle of friends to whom he was so closely joined (cf. Mark 4:10, 11 and par. 103*a*).

120*b* (§ 36). MATT. 13:1–53.—The parables all bear upon the gradual growth and certain triumph of the Kingdom of God. The various elements may be grouped thus:

1. *The unequal results of the preaching of the truth of the kingdom* in different circumstances: Parable of the Sower, vss. 1–9, 18–23 (see par. 120*a;* for vss. 10–16 see par. 122).

2. *The growth of evil along with the good* is to be expected and endured: the Parable of the Tares, vss. 24–30, the meaning of which is given in vss. 36–43. "Weeds" or tares: that at first closely resemble the wheat itself. In the explanation given by Jesus this thought is central: Men are not to endeavor to root out evil so much as to see that good grows.

3. *The extent and method of the kingdom's growth,* vss. 31–33: the parables of the Mustard Seed and of the Yeast. Vs. 33: This is one of the most instructive parables uttered by Jesus. "Yeast": the symbol, not of corruption, but of transformation through contact. "Until it had all risen": like the Parable of the Mustard Seed, this indicates the wonderful growth of the kingdom. So small as to be hidden in the world, it will yet transform all. The parable also indicates how the kingdom is to grow, viz., by transforming its surroundings. This implies (*a*) a gradual process, (*b*) the operation of social forces rather than miraculous intervention in the growth of the kingdom. Jesus was producing the "yeast" in the persons of his disciples, especially the Twelve. In this parable Jesus has indicated the method by which any man or group of men must be bettered, whether in a nation, a village, a school, or the slums of a city. Social reformers are more and more working in this way.

(Jesus probably used the Parable of the Yeast because he had seen his mother make bread hundreds of times and, like all little boys, was greatly interested in seeing the bubbles rise and burst in the dough as the yeast began to work [Glover, *Jesus of History*, pp. 26, 27]. The illustration is so apt that pupils unfamiliar with the raising of bread should look up the matter in an encyclopedia under "Bread" and "Yeast.")

4. *The surpassing worth of (membership in) the kingdom, vss. 44–46:* the parables of the Treasure Trove and the Pearl of Great Price. In both of these parables the central thought is the same: The kingdom of God is so valuable that a man may well afford to give away everything else in exchange for it. Vs. 44, "hoard buried in a field": In Palestine there were few places besides the temple in which one could deposit valuables. They were, therefore, buried. It would frequently happen that the only one to whom the place was known never dug the treasure up, and another found it. Even today there are frequently found in Palestine little heaps of money that have lain buried for hundreds and even thousands of years.

5. *The final separation of the true from the false members of the kingdom, vss. 47–50:* the Parable of the Drag-Net. This grows naturally from the preceding thought. The great worth of membership in a triumphing kingdom will induce bad men to claim membership. They will eventually be removed, as poor fish are thrown out from a net. With the ideas of the Kingdom of Heaven presented in these parables, compare the treatment of the same subject in par. 104—the Sermon on the Mount.

Vs. 52, "Then remember": introduces a conclusion from the disciples' statement that they do understand. "Scribe": here in the broad sense of any religious teacher. The present-day meaning of the whole verse is this: Every educated Christian should hold what he has learned in trust for the good of all. He must treasure and use alike both the new truth and the old.

120*c* (§ 36). LUKE 8:4–18.—Vss. 16–18: The concealing of truth by the parable is only temporary. The parable preserves, like a husk, what it conceals in order that it may later come to light (cf. "except for the purpose of sometime bringing it to light again" [Mark 4:22]). But truth will thus come to light only to those who have listened to it and "kept it in good, true hearts" (Luke 8:15). "So take care how you listen, etc." (vs. 18), for what one learns depends on what one has learned. Many a new and valuable truth is entirely lost because some previous opportunity has not been so employed as to leave in the mind a nest for this truth. The law of mind stated in vs. 18 has, under the name of "apperception," been widely recognized by educators in recent years.

121. ON THE MEANING OF PARABLES.—A parable is a story in which commonly observed facts and actual experiences are used to illustrate religious truth. As used by Jesus each parable illustrated but one truth, which was of universal application. The acts and objects described were entirely natural and familiar, and yet the application was new and surprising.

In interpreting a parable discover the central "point" of the parable as a story, and the elements of the story that are essential to this "point." Then discover from the context the truth to be illustrated and compare it with the object or action in the parable. Use subordinate details simply to impress the central point. Thus in the Parable of the Mustard Seed it is the marvelous growth of the seed that is the central point of the story. The Kingdom of God is like the mustard seed in its capacity for growth and in nothing else. It is not like mustard when used as a plaster, as one minister would have it. The lodging of the birds in the branches is a pleasant pictorial addition emphasizing the central truth—the growth of the tree; it does not mean that people come under the shelter of the kingdom.

122. WHY DID JESUS USE PARABLES?—He used them because everybody likes a good story. The parables of Jesus not only have color, movement, originality, but they also stimulate the mind to discover the likeness of a familiar object or action to a large truth not so familiar. Very suggestive is the remark of a humble woman, "I like best the likes of Scripture." Not a few would come to see large spiritual truth better than they could have seen it in any other way, and those who could not get the meaning of the parable would yet be helped by the stimulus of the story, by sharpened observation of the common objects and actions of the parable, by the love and enthusiasm of Jesus, and by seeing men come to him sad and go away happy.

We learn further, however, from Mark 4:10–12 and Matt. 13:10–16 that Jesus used the parable because it enabled him to present truth in a veiled form. He wished to discover and draw to him out of the crowd only those spiritually sensitive, sympathetic, and teachable persons with whom he could live intimately as teacher and friend and whom he could make evangelists of the truth (see pars. 83*b* and 103*a*). Such persons were seized upon and held by the spiritual meaning of the parable while those in the crowd more gross in heart did not understand and were not attracted. So the quicksilver draws the hidden grains of gold in the crushed stone and leaves the grains of quartz.

At first many of those who followed Jesus had only the faintest outline of the truth, but a man will remember indefinitely a truth he does not fully understand if it is put in the form of a story, and some day when he is ready for it will see its full meaning in the story he has remembered so long. So it was with the companions of Jesus, and after they had been taught by his life and his death, they were ready to proclaim to the world the "mystery" of the kingdom (Mark 4:21, 22; Matt. 13:35, 51, 52).

Though truths in manhood darkly join,
Deep-seated in our mystic frame,
We yield all blessing to the name
Of Him who made them current coin;

For Wisdom dealt with mortal powers,
Where truth in closest words shall fail,
When truth embodied in a tale
Shall enter in at lowly doors.

—TENNYSON, "In Memoriam"

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123. QUESTIONS AND SUGGESTIONS FOR STUDY.—(1) How and why did his relatives misunderstand Jesus? (2) Under what circumstances may the ordinary rules of prudence be disregarded? (3) How did Jesus answer the criticism of the Pharisees in Mark 3:22? (4) What is the sin that shall not be forgiven? (5) Commit to memory Matt. 12:36. (6) Why are words of so much importance? (7) What is the "sign of Jonah"? (8) What is the best way of keeping bad thoughts out of the mind? (9) Does the last answer suggest to you why vacation schools and camps have been established?

(10) Who are members of Christ's family?

(11) What is a parable? (12) Why did Jesus use parables? (13) What is the Parable of the Sower and what does it teach? (14) What, according to Matt. 13:23 and Luke 8:15, is "good" ground? (15) Why in the Parable of the Tares does Jesus give the conversation be-

tween the master and servants instead of simply saying that a man found tares in his field but would not have them gathered until the harvest? (16) How many parables are given in the thirteenth chapter of Matthew? (17) What do they collectively tell you about the Kingdom of Heaven? (18) What do they show that you can do to make it grow faster? (19) What differences are there between the discussion of the Kingdom of Heaven in Matt., chap. 13, and that in Matt., chaps. 5, 6, 7? (20) What responsibility lies upon educated Christians?

(21) Find and state three modern educational principles in Mark 4:33; Matt. 13:33; and Luke 8:18. (22) G. Stanley Hall, a foremost American educator, said: "Of all things that a teacher should know how to do the most important is to be able to tell a story." Why is this quotation appropriate in this lesson? (23) Comment favorably or adversely on Dr. Hall's statement. (24) In what respects was Christ a good story-teller? (25) Tell a story of your own to illustrate any one of the truths contained in the parables of this lesson.

124. PROBLEMS TO BE LOOKED UP AND DISCUSSED IN THE CLASS.—1. If the Gospel were perfectly preached, would all men believe it?

2. Is it true to say that Jesus used familiar illustrations?

3. Is it wise for a religious teacher always to express all his beliefs?

4. Does the Parable of the Tares mean that society should not protect itself from bad members? Does it mean that the church should not exclude unworthy members?

5. If a man who has had good opportunities for religious education is asked to teach or guide others, is it a sufficient excuse to say he has no time?

6. Is the worst sin the result of a single powerful impulse or of harboring and repeatedly acting upon evil desires?

7. Ought one to repress or act upon his impulses?

8. Consider the relative claims of one's family and religious work in the light of Mark 3:31–35: (*a*) James would like to go as a foreign missionary but he has a mother, a widow, who is infirm and with no one to depend upon but her son. (*b*) Clara is exceptionally qualified to teach in a college in China but her father has built an expensive house and wants her to help him pay off the mortgage.

125. Constructive Work.—Let the pupil write a chapter for his "Life of Christ" on some such plan as this:

CHAPTER XIII

JESUS DESCRIBES THE KINGDOM OF GOD

1. The intense earnestness of Jesus and how his friends and relatives regarded it.
2. A warning against wilful and persistent blindness to the truth.
3. The way to become one of Christ's family.
4. The nature and growth of the Kingdom of God.
5. The nature, purpose, and meaning of the parables of Christ.
6. Great principles of teaching followed and enforced by Christ.

126. Topics and Projects —1. The ethical teaching of Jesus as contrasted with that of the Pharisees.

Henry C. King, *The Ethics of Jesus;* Kent, *The Life and Teachings of Jesus,* pp. 124–34; E. F. Scott, *The Ethical Teachings of Jesus.*

2. The parables of Jesus.

Trench, *Parables;* Goebel, *Parables;* Bruce, *The Parabolic Teaching of Our Lord;* Walter L. Hervey, *Picture Work,* esp. pp. 26–43; Sanday, *Outlines of the Life of Christ,* pp. 68–74; George A. Buttrick, *The Parables of Jesus;* Rihbany, *The Syrian Christ,* pp. 140–66.

3. Apperception (cf. Mark 4:24, 25; Luke 8:18).

Article on "Herbart" in *Universal Cyclopaedia;* James, *Talks with Teachers,* chapter, "Apperception"; Adams, *Primer on Teaching,* pp. 28–32; Miss Slattery, *Talks with the Training Class,* pp. 46–52; Myers, *Teaching Religion,* pp. 59–70.

4. The adaptation of truth to the pupil, including child-study (cf. Mark 4:33).

Quick, *Educational Reformers,* esp. "Comenius," "Rousseau," and "Froebel"; Patterson DuBois, *The Point of Contact;* Kirkpatrick, *Fundamentals of Child Study;* Kilpatrick, *Foundations of Method,* pp. 19–42.

Note.—Large space has been given in this chapter to Christ as a teacher in the hope that many of the young people who use this book will be attracted by the possibilities of religious education. The future of the Christian church depends in large measure on the development of teaching power in the youth of today (see Project 41).

CHAPTER XIV

STORIES OF THE POWER OF JESUS

127 (§ 37). His Power over Nature
Matt. 8:(18) 23–27 Mark 4:35–41 Luke 8:22–25
128 (§ 38). His Power over Evil Spirits
Matt. 8:28–34 Mark 5:1–20 Luke 8:26–39
129 (§ 39). His Power over Death
Matt. 9:(1) 18–26 Mark 5:21–43 Luke 8:40–56
130 (§ 40). His Power over Disease
Matt. 9:27–34

127 (§ 37). His Power over Nature: Mark 4:35–41.—Vs. 36, "So they left the crowd": The eastern side of the sea of Galilee is much less populous than the western. "They took him away in the boat in which he was sitting": This was the boat which the apostles had always ready to prevent his being crushed by the crowds as he sat teaching (cf. Mark 1:45; 3:9, with note on the latter passage). Note how the fishermen apostles here come to the front. They might not understand parables (Mark 4:10, 11) and their faith might be weak (vs. 40, below), but they could manage a boat for the Master. Imagine the pride and affectionate loyalty with which they did this.

All may of thee partake,
Nothing can be so mean
Which with this tincture—"for thy sake,"
Will not grow bright and clean.

A servant with this clause
Makes drudgery divine,
Who sweeps a room as for thy laws
Makes that and the action fine.

—George Herbert

Vs. 37, "a heavy squall of wind": cf. par. 81. Study again relief map of Palestine or Stereograph "Relief Map". "Was beginning to fill": not, as in the Common Version, "now full." Note the vivid touches of detail, as if from the mouth of an eyewitness, throughout the whole story, and cf. pars. 17 and 19. Vs. 38, "asleep on the cushion": perhaps that on which the steersman ordinarily sat. Jesus, his day's work done, was quietly resting. Vs. 40, "Why are you afraid? Have you still no faith?" Faith, confidence in him, would have banished fear. Notice Jesus' words, and the implication that faith is something which ought to grow with experience. They had been with him long enough to have gained more of the trust that kept him calm.

128 (§ 38). His Power over Evil Spirits: Mark 5:1–20.—Vs. 1, "in the region of Gerasa": in Matthew "Gadara," an important city of Decapolis (see par. 102*b* and map). It is six miles southeast of the Sea of Galilee. Jesus did not go to Gadara but into the adjacent country. The place of the event is in the outskirts of a town on the east side of the Sea of Galilee, now called Khersa (see Keystone Stereograph, "Fishermen on the Sea of Galilee, and Distant Hills of the Gadarenes"). Vs. 3, "among the tombs": not graves, but rock-cut tombs above the ground. There are many in the region today; this and the following verses present the picture of a raving madman.

Vs. 7, "What do you want of me?" This is substantially the language of the demoniacs generally (cf. Mark 1:23, 24 and par. 84). Vs. 9, "my name is Legion, for there are many of us": Notice the language expressive of double consciousness. Vs. 10, "to send them out of that country": Luke interprets this to mean "to the bottomless pit." Vs. 13, This whole narrative, more distinctly than any other of the New Testament, implies the real existence of demons as personal spirits distinct from both men and beasts, but capable of acquiring harmful control of both. The language of Jesus to the demons, and of the evangelists in the narrative, is conformed to the ideas then current. "Rushed over the steep bank into the sea": There is near the town Khersa, mentioned above, a place just such as is here implied (see Thomson, *Land and Book, Central Palestine*, pp. 353–55). Vs. 17, "began to beg him to leave": more terrified by the damage to their swine than moved by the benefit to the demoniac—not the only instance in which the property value of beasts has been more considered than the moral advantage of men. Vs. 19, "go home, etc.": an injunction different from that given to the leper (Mark 1:14), for example, because of the differences in the circumstances. Jesus was himself returning to the other side of the sea. The man's announcement of his cure would not hinder Jesus' work, and would be a benefit to him and to his friends.

129 (§ 39). His Power over Death: Mark 5:21–43.—Vs. 22, "the leader of a synagogue": Each synagogue had one or more

"leaders" or "rulers" (Luke 13:14; Acts 13:15), who had general charge of the synagogue worship.

Vs. 26: Cf. Luke 8:43 and note that Luke who was himself a physician (cf. par. 22) is more tender in speaking of his brother-practitioners than Mark is. Vs. 28, "if I can only touch his clothes, I shall get well": the expression of a genuine faith, though mixed with a crude idea of the nature of Jesus' power. Vs. 30: The evangelist also speaks as if Jesus' power were exerted independently of his will, adapting his language to that of the woman and to that of Jesus to her. Yet it is more likely that Jesus exercised his power consciously and afterward by his questions drew the woman out that he might still further help her. Vs. 34, "daughter": a word of kindly affection (cf. Mark 2:5). The faith commonly spoken of in the gospels is a belief that Jesus can do a certain thing. This belief led him who had it to come to Jesus and commit his case to him. To such faith Jesus invariably responded by doing that which men believed he could do. "According to your faith" was his constant formula. The principle holds still: within the bounds of what is true about Jesus, he is to us what and as much as we believe him to be.

Vs. 37, "but Peter, James, and John": so also Mark 9:2; 14:33. Vs. 38, "weeping and wailing": probably hired mourners, after the fashion of the time (see Luke 7:11–17 in par. 110). Vs. 39, "the child is not dead": Jesus probably means that she is so soon to live again that it is as if she slept. Vs. 43, "Told them to give her something to eat": thoughtful even in the little things. So President W. R. Harper only a few days before his death from a lingering and painful disease remembered to write his annual birthday letter to a boy who was his namesake. And the Duke of Wellington visited every day some little children sick of the measles and wrote daily to their absent mother. Great men know what little things mean, as Jesus did. Note also Jesus' economy in the use of his own great powers; what he alone can do, he does; but others can help the child grow strong after her illness by the use of food.

130 (§ 40). His Power over Disease: Matt. 9:27–34.—Vs. 27, "Thou Son of David": i.e., Messiah. Vs. 29, "You shall have what your faith expects": Their faith, as the preceding verse shows, consisted in believing that Jesus was able to do the thing they asked,

and was such that it led them actually to seek his help. According to this faith Jesus acts: what they believe he can do, he does (cf. note on Mark 5:34 in par. 129 above).

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131. QUESTIONS AND SUGGESTIONS FOR STUDY.—(1) Having studied § 37 and the notes upon it, tell the story of the stilling of the tempest. (2) Why did Jesus go to the other side of the lake? (3) After studying what Jesus had done that day, tell why he slept so soundly at its close. (4) What makes storms on the Sea of Galilee so sudden and violent? (5) Give several vivid statements of detail in Mark's story which might have come from the lips of an eyewitness. (6) Jesus had done much for the fishermen of the lake—what do they do for him in this story? (7) What great principle does Jesus teach his disciples in connection with this event (Mark 4:40)? (8) Why ought our faith to be greater than that of the disciples on the lake?

(9) Where is the country of the Gerasenes? (10) Describe the man who met Jesus when he disembarked from the boat. (11) Describe the same man after he had been cured by Jesus. (12) What led the Gerasenes to ask Jesus to leave their country? (13) Is a similar spirit ever manifested today? Give a specific instance.

(14) What was the office of a ruler or leader of the synagogue? (15) Were men of this class generally favorable to Jesus? (16) What drove the ruler Jaïrus to Jesus? (17) Tell the story of the raising of his daughter.

(18) Tell the story of the woman who touched Jesus as he was on his way to Jaïrus' house. (19) Characterize her faith. (20) What does this incident teach concerning faith and its effect? (21) What is essential that contact with Jesus may be helpful and saving? (Cf. Matt. 7:21–23.)

(22) Narrate the incident of the two blind men. (23) Wherein did the faith of the blind men consist? (24) What is faith as it is commonly spoken of in the gospels? (25) What great principle as to faith does Jesus state in connection with the healing of the blind men? (26) Is the principle still true?

(27) Did the miracles of Jesus usually bring loss or damage to those affected by them? (28) Did they ever do so? (29) Make a list

of the passages of chaps. xiii and xiv which speak of the multitudes thronging Jesus. (30) Explain why Jesus commanded the cured demoniac to tell of his cure (Mark 5:19, 20) but forbade the blind men to do so (Matt. 9:30)?

132. PROBLEMS TO BE LOOKED UP AND DISCUSSED IN THE CLASS.—1. Show the effect of faith in the life of the farmer; in that of the business man; in that of the student.

2. What will make faith grow?

3. Show that human beings cannot be helped without some sacrifice of property.

4. Which miracle means more to you, the stilling of the storm on the lake or the stilling of the storm in the human soul—that of the demoniac?

133. CONSTRUCTIVE WORK.—Write chap. xiv of your "Life of Christ," following the outline indicated by the section titles, and adding a section on "Faith" as it appears in the gospels: in what did it consist, and what was its relation to the miracles of Jesus?

134. TOPICS AND PROJECTS.—1. The Sea of Galilee, its extent, liability to storms, character of adjoining country, cities on its shores. Continue Project 10.

Henderson, *Palestine*, pp. 24 f.; Smith, *Historical Geography of Palestine*, chap. xxi; Wilson, *Recovery of Jerusalem*, Appendix; Stanley, *Sinai and Palestine*, chap. x; Thomson, *The Land and the Book, Central Palestine*, pp. 371 ff.

2. Gadara and the district attached to it; the site of the event narrated in the gospels.

Merrill, *East of the Jordan*, chap. xii; Schumacher, *Jordan*, pp. 149–60; Burton, *A Short Introduction to the Gospels* (rev. ed.), p. 2, n. 2.

3. A study of the fulfilment of Jesus' words, "according to your faith be it done unto you," through the lives of the following men, each of whom applied them to a different walk in life:

George Müller (autobiography or *Life*, by A. T. Pierson); John G. Paton, missionary to the New Hebrides (autobiography or *The Story of John G. Paton Told for Young Folks*); General "Chinese" Gordon (*Life*, by Sir W. F. Butler); William Wilberforce (*Life*, by his sons); E. Stanley Jones (through his own book, *The Christ of the Indian Road*, esp. pp. 17–21).

4. Continue Project 41*a* by writing the expressions in the Bible

text studied in this Lesson which show the sympathy, tenderness, and thoughtfulness of Jesus.

5. Study vss. 18, 19, and 20 of the fifth chapter of Mark as an answer to Project 38.

6. Project 47 is appropriate with this lesson.

CHAPTER XV

THE GROWING INFLUENCE OF JESUS

135 (§ 41). JESUS IS REJECTED BY HIS FELLOW-CITIZENS AT NAZARETH
MATT. 13:54–58 MARK 6:1–6*a* LUKE 4:16–30

136 (§ 42). EXTENSION OF HIS TEACHING THROUGH THE PREACHING OF THE TWELVE
MATT. 9:35–38; 10:5—11:1 MARK 6:6*b*–13 LUKE 9:1–6

138 (§ 43). DEATH OF JOHN THE BAPTIST
MATT. 14:1–12 MARK 6:14–29 LUKE 9:7–9

135*a* (§ 41). JESUS IS REJECTED BY HIS FELLOW-CITIZENS: LUKE 4:16–30.—Vs. 16, "Nazareth": see par. 33. "As he was accustomed to do": The reference may be to the habit either of his public ministry or of his earlier life. "Stood up to read": unlike our churches today the synagogue congregation had no regular "pastor," but the "rulers of the synagogue" (corresponding somewhat to our deacons or elders) called on different ones to carry on the service (see Acts 13:15). The Nazarenes doubtless knew of Jesus' miracles at Capernaum and at Nain near by. So we may well believe that they crowded the synagogue that day, eager to hear their fellow-townsman, the carpenter who had become a rabbi. Vs. 17, "the roll of the prophet Isaiah": In the synagogue service it was customary to read both from the books of Moses (the law) and also from the Prophets. The passage read by Jesus is Isa. 61:1, 2. The books or rolls here referred to consisted of long sheets of paper (papyrus) or skin rolled about round sticks like our maps. As too long a roll would be difficult to handle, it is quite likely that the writings of Isaiah alone were by themselves. The rolls of Old Testament authors were reverently kept in the synagogues in chests or cupboards called "arks," before which a lamp was burning all the time. Vs. 20, "sat down": The rabbis lectured sitting (but cf. Acts 13:16). Vs. 21: In his reply to the question of John the Baptist (Matt. 11:4, 5; Luke 7:22) Jesus makes use of the same Scripture. It here describes his conception of the messianic work upon which he was entering. Vs. 22, "wondered at the winning words": i.e., those in which Jesus had set forth the new era.

Vs. 23, "Doctor, cure yourself": i.e., do as much for your own town as you do for other towns. Vss. 25–27: The point in each of the references to Old Testament stories (I Kings 17:1–16; II Kings 5:1–14) is that, though there was plenty of opportunity for a prophet to do good in his own country and to his own countrymen, he passed over them and helped foreigners. Divine gifts are distributed on some other principle than local favoritism. Vs. 28: Jesus' refusal to gratify their desire for wonders, and his intimation that the blessings of God might be given even to Gentiles in preference to them so roused their anger as to lead them to attempt murder. Vs. 29, "brow of the hill": It is difficult in Nazareth today to pick out the exact spot, but a very probable site is a cliff in the very midst of the town. Vs. 30: There is no evidence that Jesus escaped miraculously. There was something in Christ which inspired awe and secured safety (cf. John 7:30, 45, 46; 10:39; 18:6). So the Roman Marius in his dungeon cowed the slave sent to put him to death.

135*b* (§ 41). MARK 6:1–6*a*.—Vs. 1, "his own part of the country": The same expression is used in Luke 4:23 with reference to Nazareth, where he was brought up (Luke 4:16). Vss. 2, 3, "and the people . . . . were astonished . . . . and they took offense at him": His wisdom and his power astonished them, but because he had been brought up among them, and his brothers and sisters still lived among them, they were not attracted to him, but only offended. Observe the names of his four brothers and the use of the plural "sisters," showing that Jesus was one of a family of not less than seven children. It was in the midst of the joys and the discipline of such a home that he grew up, "gaining in wisdom and winning the approval of God and man." These brothers and sisters were in all probability younger than Jesus, the sons and daughters of Mary and Joseph. Review par. 10 and chap. vi of this volume.

136*a* (§ 42). EXTENSION OF HIS TEACHING THROUGH THE PREACHING OF THE TWELVE: MARK 6:6*b*–13.—Vs. 7, "sent them off": carrying out the purpose with which he had appointed them, "to be with him and to be sent out (from time to time) to preach" (Mark 3:14). This is perhaps one of many such occasions. Vs. 8, "no bag" for provisions, "no small change even in their girdles": The word translated "small change" is strictly brass or copper as distinguished from silver and gold coins of more value. The ancients put money in the folds of their girdles. Weymouth translates, "not a penny in their pockets." Vs. 9, "They were to go in sandals," rather than the more expensive shoes, "and not to wear two shirts": The dress of an ancient Oriental was quite simple, consisting, aside from sandals for the feet and a turban for the head, of a tunic, a garment in form not unlike a long shirt, round which the girdle was bound, and a cloak, which was of the simplest construction, scarcely more than a large, square piece of cloth. To wear two tunics was a sign of comparative wealth, and it was this that Jesus forbade.

The purpose of all these injunctions in vss. 8 and 9 is to secure simplicity and freedom from hindrance in their work. They were not to get or to carry anything unnecessary. The customs of the land made it unnecessary to provide for traveling expenses, since they went afoot and could obtain free entertainment everywhere. In 1838 an American scholar, Dr. Edward Robinson, traveling in parts of Palestine where ancient customs still prevailed, was received everywhere as a guest without expense, and an offer of pay was regarded as insulting (*Biblical Researches*, II, 19). Vs. 11, "shake off the dust": a sign of disapproval and protest against their conduct. Vs. 12, "preached that men should repent": following the example of John (Matt. 3:2) and Jesus (Mark 1:15). Vs. 13, "drove out many demons, etc.": accompanying, as Jesus had done, the preaching of the gospel with the relief of bodily ills. The Christian impulse cannot separate the two.

136*b* (§42). MATT. 9:35–38; 10:5—11:1.—Vs. 36, "filled him with pity": the feeling by which Jesus was constantly moved (Matt. 14:14; Mark 6:34) and the expression of his perfect sympathy with God (John 3:16). "Like sheep that have no shepherd": a people with no competent religious leaders, the scribes and Pharisees, who undertook to lead, being blind leaders of the blind (Matt. 23:16); the saddest fact about the Jews of that day. Vs. 37, "the harvest is abundant enough": This whole saying occurs in exactly the same words in Luke's account of the sending-out of the Seventy (Luke 10:2; cf. also John 4:35). The statement is still true. The world was never more full than it is today of splendid opportunities for fruitful service of many different forms and in many fields.

Next to the decision to give one's self in the spirit of Christ not to selfish getting but to the service of mankind there is no more important decision that young men and women are called upon to make than how they will render that service. Shall it be in teaching, undertaken for the purpose of helping boys and girls to live noble lives, or serving in the social settlement, in the home, in business, in politics, in the Young Men's or the Young Women's Christian Association, in the Christian ministry, in the work of religious education? (See topic for study, No. 4, and Project 43.)

Vs. 5, "Do not go among the heathen or to any Samaritan town": an injunction for this journey only. They were not yet ready either in teaching or in spirit to go to any but Jews. Jesus himself preached among the Samaritans (John 4:4–42; Luke 9:52), and though he did not include the heathen within his own personal mission (Matt. 15:24), yet he overstepped these bounds at the entreaty of a woman (Matt. 15:28), and after his resurrection sent his disciples to all nations (Matt. 28:19). This illustrates the fact that we must follow Jesus, not by a literal obedience to each command which he uttered, but by following the principles he exemplified. Vs. 8, "Give without payment just as you received without payment": i.e., as a gift (not "abundantly," though this also is true); cf. Job 31:16–22.

> Freely as ye have received, so give,
>   Bade He who hath given us all.
> How can the soul in us longer live
>   Deaf to their starving call
> For whom the blood of the Lord was shed
> And his body broken to give them bread,
> If we eat our morsel alone?
>
> —WILLIAM ALEXANDER, "The Scorn of Job"

The spirit of "giving" enjoined is finely expressed on the monument of "Chinese" Gordon "who at all times and everywhere gave his strength to the weak, his substance to the poor, his sympathy to the suffering, his heart to God."

Vss. 16–42 form a section by themselves apart from what precedes and yet connected in thought with it. The probability is that Matthew, in accordance with his general habit of grouping material topically, has gathered together vss. 16–42 from various sources to constitute a great missionary discourse. It is impossible to say whether any of these sayings (in vss. 16–42) belong to this occasion; it is quite evident that some of them do not. Several passages are found in other gospels and are commented upon in the notes upon these gospels.

137. THE TRAINING OF THE TWELVE.—The section just studied illustrates instructively Jesus' attitude toward his apostles. He chose them that they might be with him and that he might train them in the same kind of work which he was himself doing (Mark 3:14). In the Sermon on the Mount (Matthew, chaps. 5–7) he instructs them in the fundamental moral principles of the kingdom, teaching them how different was his ideal of character from that which the Pharisees taught and illustrated. In the parables by the sea (Mark 4:1–34; Matt. 13:1–53) he taught them how the kingdom would grow, and what hindrances they were to expect. For some time, it would seem, they accompanied him in his journeys from place to place, watching him as he performed his deeds of mercy and came in contact with all sorts of people. But at length he sent them out without him, yet in pairs, two by two, and gave them for their guidance, at various times probably as occasion called them forth, the instructions grouped together in Matt. 9:36—10:42 as one great missionary discourse. Thus little by little he taught them and trained them, preparing them to share his work and to carry it on alone when he should be taken away. In this lesson the apostles are seen learning by doing; they are applying the laboratory and the project methods. This involved working with others: with Jesus, with the rest of the Twelve, and most intimately their team mates in the work of visitation. They were thus learning not only their own power as individuals but the great and difficult lesson of co-operation. Later narratives show this training carried still farther. Almost the whole record of Jesus' ministry may be looked upon from this point of view (cf. pars. 91, 103*a*, 104*a*, 127, and Project 42).

138 (§ 43). DEATH OF JOHN THE BAPTIST: MARK 6:14–29.—Before taking up this section review Luke 7:18–35 with the notes in par. 111*a*. Vs. 14, "King Herod": Herod Antipas, tetrarch or governor of Galilee and Perea; not strictly king, but perhaps called so by courtesy. "And that was why he was endowed with these ex-

traordinary powers'': the language of a superstitious man, made more so by his guilty conscience. Vs. 17, ''Herod who had sent, etc.'': The evangelist turns back to tell of the death of John which had happened some time before—how long we do not know.

Vs. 18, ''John said to Herod'': not once, probably, but repeatedly. The courage of John appears here, as in his preaching to the Pharisees and Sadducees (Matt. 3:7 ff.). Vss. 19, 20, ''Herodias . . . . wanted him killed . . . . Herod stood in awe of John'': Matt. 14:4, 5 gives a different, but not an inconsistent, account of Herod's attitude to John. The whole narrative shows that it was the malice and shrewdness of Herodias which brought John to his death. ''Was very much disturbed and yet he liked to hear him'': yet did nothing about it, lacking the courage to take a bold stand against his wife. Vs. 22, ''Herodias' own daughter'': We know from Josephus that her name was Salome. She afterward married her uncle Philip, the tetrarch (Luke 3:1), half-brother of the one mentioned in vs. 17. Vs. 27, ''sent one of his guard'': Josephus (*Antiquities*, xviii, 5, 2) says that John was put to death at Machaerus, a castle on the east side of the Dead Sea, in Herod's Perean dominion. Whether the feast also took place there is not certain. The hero dying alone in his dungeon stirs our admiration and our sympathy; but he had to comfort him the thought that he had unselfishly committed his work to stronger hands than his (John 1:19–37; 3:26–30; Matt. 11:2:2–6).

Careless seems the great Avenger; history's pages but record
One death-grapple in the darkness 'twixt old systems and the Word;
Truth forever on the scaffold, wrong forever on the throne—
Yet that scaffold sways the future, and, behind the dim unknown,
Standeth God within the shadow, keeping watch above his own.
—LOWELL, ''The Present Crisis''

Vs. 29, ''His disciples'': i.e., John's. These must not be confused with Jesus' disciples, nor their report of the event to Jesus (Matt. 14:12) with the return of the apostles to Jesus after their preaching tour (Mark 6:30, 31). Matt. 14:13 suggests such a confusion, but Mark is clear, and places the death of John before the account of the mission of the Twelve.

139. QUESTIONS AND SUGGESTIONS FOR STUDY.—(1) Tell the story of the rejection at Nazareth as told in Mark. (2) By what conflicting feelings were the Nazarenes moved? (Cf. account in Luke.) Which feeling did they follow? (3) Under what circumstances are we in danger of making the same mistake? (4) What additions should we probably make to Mark's narrative from Luke 4:16–30? (5) What prevented Jesus from doing any mighty work in Nazareth? (6) Why is faith a condition of the obtaining of blessing on our part? (7) What light does this narrative throw incidentally upon the home life and early occupation of Jesus?

(8) What moved Jesus to send out his apostles? (9) Give their names. (10) What did he commission them to do? (11) Could the apostles do this work as well as Jesus? (12) Why, then, did he send them out? (13) To whom did he restrict their work on this occasion? (14) Was this a temporary or permanent restriction? Give the evidence. (15) What directions did he give them concerning their journey? (16) What was the purpose of these instructions? (17) What advantage was there in sending them two by two? (18) Could all these directions be followed literally in foreign-mission work today? Why? Is there any principle underlying them that we can still apply? (19) How are the specific injunctions of Jesus to his disciples (on this or any occasion) to be applied by us today? (20) Give an account of one institution for the relief of bodily ills which the Christian church is supporting today. (21) Was all of the latter portion of the discourse in Matthew (chap. 10) spoken to the disciples on this occasion? (22) Why does Matthew bring it in here? (23) Select from this discourse two verses or sentences which appeal to you, write them out, and commit them to memory. (24) What two other long discourses in Matthew have we already studied?

(25) What did Lowell mean by "the gift without the giver is bare"? (26) Did the apostles and Jesus have money to give? (27) What did they give? (28) What motive in giving does Jesus suggest in Matt. 10:8? (29) Look about you and answer thoughtfully and conscientiously, "What is the harvest field in which I should labor?"

(30) What did Herod say when he heard of the work of Jesus? (31) Who was this Herod and what was his territory? (32) Relate the story of the imprisonment and death of John the Baptist. (33)

What characteristic of John does his conduct illustrate? (34) What comfort did John have when he saw death imminent? (35) What light does the narrative throw upon the character of Herod, Herodias, and Salome? (36) Compare the two men John and Herod.

140. PROBLEMS TO BE LOOKED UP AND DISCUSSED IN THE CLASS.—1. Was it wise for Jesus to arouse the resentment of the Nazarenes by comparing the Jews with the Sidonians and Syrians?

2. Have you known very able men to fail in life because of inability to work with others? How can young people train themselves to co-operate with others?

3. Comparatively a few years ago a large majority of college graduates went into law, medicine, and the ministry (and especially the last). Today at least a majority of the men go into business. Is this change justified by the needs of the world?

4. Unquestionably service for the Kingdom of God may be rendered in business as well as in any of the religious occupations requiring full-time service, but a man of very wide experience told the writer that of the many young men he knew who had abandoned preparation for the ministry and similar callings on the plea that they could do God service as well in business hardly one had kept his word. How do you explain this?

141. CONSTRUCTIVE WORK.—Write chap. xv of your "Life of Christ" on somewhat the following plan:

1. The rejection at Nazareth.

2. The mission of the Twelve: the principles and process by which they were trained in practical work.

3. Herod Antipas, and his idea of Jesus; the death of John, which gave occasion to Herod's remark about Jesus.

142. TOPICS AND PROJECTS.—1. An outline of the life of John the Baptist, and an estimate of his character (based on a study of the gospel record); may be joined with the dramatization required by Project 32.

2. Herod Antipas.

Mathews, *New Testament Times*, pp. 148–54; Riggs, *A History of the Jews*, pp. 236–40; Schürer, *Jewish People*, Div. I, Vol. II, pp. 17–38; Bible dictionaries.

3. Jesus' plan and method in the training of the Twelve (see Projects 36, 41, and 42).

4. "The harvest is abundant enough but the reapers are few" in the light of today (see Project 43).

Report of the World's Tenth Sunday School Convention (1928), pp. 225–89; the last home and foreign-mission reports of your own denomination.

5. The synagogue and the synagogue service.

Edersheim, *Life and Times of Jesus the Messiah*, I, 430–50; *Sketches of Jewish Social Life*, pp. 249–80; Schürer, *The Jewish People in the Time of Jesus Christ*, Div. II, Vol. II, pp. 52–83; Oesterley and Box, *The Religion and Worship of the Synagogue.*

6. Dress of the Jews in the time of Jesus.

Edersheim, *Life and Times of Jesus the Messiah*, I, 620–26; art. "Dress" in Hastings, *Bible Dictionary*.

CHAPTER XVI

THE TIDE OF JESUS' POPULARITY EBBS

143 (§ 44). ADDITIONAL STORIES OF JESUS' POWER OVER NATURE
MATT. 14:13–36 MARK 6:30–56 LUKE 9:10–17
145 (§ 45). JESUS BREAKS WITH THE EXTERNALS OF THE JEWISH RELIGION
MATT. 15:1–20 MARK 7:1–23

143 (§ 44). ADDITIONAL STORIES OF JESUS' POWER OVER NATURE: MARK 6:30–56.—Vs. 30, "The apostles rejoined Jesus": probably at Capernaum, which was the headquarters of Jesus' work throughout his Galilean ministry (see par. 82). "Reported to him all they had done and taught": i.e., on their tour (6:12, 13). Vs. 31, "come away by yourselves to some quiet place and rest a little while": a needed vacation after work. Vs. 34, "When he got out of the boat": the people had run around the north end of the lake and got ahead of them. "His heart was touched at the sight of them"; cf. Matt. 9:36 and par. 136*b*. "To teach them": giving up the rest he had sought.

Vs. 37, "give them food yourselves": His compassion will not permit him to send them away hungry, yet neither does he take the whole matter into his own hands; he puts a responsibility upon his disciples. The sum named as necessary to feed the crowd is what two hundred laborers would earn in a day. Vs. 38, "how many loaves": The loaf was a thin cake, not unlike a large cracker. Vs. 39, "upon the green grass": This indicates, in conjunction with John 6:4, that the season was spring; the grass withers early in the summer. Vs. 40, "in groups": The original Greak means "in garden plots or beds," suggesting the various colored clothing and the paths between the beds. There was order and system as at the tables of a banquet today, and the Twelve helped to bring about this order (cf. Luke 9:14). On the co-operation of the apostles in all that was done see pars. 127 and 137. Mark's story is full of bustle and color. Study the maps and pictures and try to realize the scene.

Vss. 45, 46, "had his disciples get into the boat . . . . went up the hill to pray": The reason for this urgency to separate the disciples from the people is not found in Mark, but is suggested in John 6:14, 15. The desire of the multitude to make him king made an atmosphere that was unsafe for the disciples and was a temptation to him, from which he took refuge in prayer.

Vs. 48, "toward morning," or, as the older versions have it, "about the fourth watch of the night": between 3:00 and 6:00 A.M., the night from sunset to sunrise being divided into four watches of about three hours each. This is the Roman method of reckoning; the Jews made but three watches. "Was going to join them" but more frequently translated "And he would have passed by them": literally, he wished to; he intended to do so if they did not call to him. Vs. 52, "for they had not understood about the loaves": a comment of the evangelist, meaning that the evidence of his power which he had given in feeding the multitude should have prepared them not to be surprised at this power over nature. "But their minds were blinded": their spiritual insight dulled. The word "heart" used in the older versions denotes the mind, especially as concerned with spiritual truth (see Mark 2:8; 3:5). Vs. 53, "to Gennesaret": cf. pars. 80, 81 and also Keystone Stereograph, "West Shore of Sea of Galilee; Plain of Gennesaret from Bethsaida."

Matthew (14:28–33) adds to Mark's narrative the incident of Peter's attempt to walk upon the water, and the assertion of the men in the boat, "You are certainly God's Son."

144. THE MIRACLES OF JESUS.—The religious man believes that God is ever working in the world. As he gains scientific knowledge he tends to explain events by reference to natural forces which he may discover. He is thus less likely to refer them to the direct action of God, although he believes all forces are divinely established. The New Testament writers lived before men had any extensive scientific knowledge, and they were thus accustomed to explain unusual events by referring them immediately to God. Further, the power to work miracles was likely to be attributed to any exceptional man.

The case of Jesus was no exception to this general tendency. That he worked cures is not to be questioned. This fact led men to attribute to him many deeds (mostly not mentioned in our gospels) that seemed miraculous. Probably some of these never took place, while others were misunderstood or were wrongly reported. In any case the miracles attributed to him indicate a profound faith in his divine mission and testify to the supreme place his followers gave him. To understand them aright they should be treated as the expression of the faith of the early Christians. The rise of modern mental healing or psychotherapy as it is more accurately called has helped many to understand some of the cures wrought by Jesus. But the so-called "nature miracles" such as the walking on the sea seem to many devoted Christians so plain a violation of inflexible physical laws that they cannot accept them. Others call attention to the fact that several of them are attested by many eyewitnesses and are found in the earliest sources. They believe they may be explained by laws as yet unknown to men.

In this book an attempt is made only to understand the gospel stories as they have come down to us.

145 (§ 45). JESUS BREAKS WITH THE EXTERNALS OF THE JEWISH RELIGION: MARK 7:1–23.—Vs. 1: The leaders at the capital follow him even into Galilee. For the religious attitude of the Pharisees see par. 11; for Jesus' controversy with them as to the Sabbath see pars. 93–95. Vs. 3, "observe the rules handed down from their ancestors": a statement which shows that all these regulations were religious, not sanitary or matters of social propriety (cf. Gal. 1:14). It is difficult for a young American to fathom these words. A native of the East has recently written:

> The vital difference between the East and the West is that to Easterners filial obedience is more than a social grace and an evidence of natural affection. It is a *religious* duty of far-reaching significance. God commands it. The "displeasure" of a parent is as much to be feared as the wrath of God.—RIHBANY, *The Syrian Christ*, pp. 53, 54.[1]

Vs. 10, "for Moses said, etc.": an illustration of the statement of vss. 8, 9. The commandment to honor one's parents is a command of God (cf. Matt. 15:4). Vs. 11, "but you say, etc.": This extraordinary practice defended by the Pharisees, by which a man might, by applying to his property the term "Corban," properly signifying that it was devoted to God, in reality simply exclude it from the use of a particular person, is well authenticated in Jewish writings (see Edersheim, *Life of Jesus*, II, 19 ff.). Vs. 15 and Jesus' exposition in vss. 19–23: Defilement in its true and deeper sense is of the heart not the body, and evil thoughts not only show wickedness but produce it. We are the creators of our own evil characters. Note how Jesus has passed from the discussion of a practice prevailing among the Pharisees of his day to the enunciation of a principle, fundamental, eternal, and as broad as human nature.

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[1] Published by Houghton Mifflin Co., Boston.

Vs. 19, "So he declared all food clean": a comment of Mark (or of Peter), who perceived that the principle which Jesus laid down swept away the whole system of clean and unclean foods (cf. Leviticus, chap. 11, with Acts 10:9–16). Note carefully Matt. 15:12, 13, 14, containing an addition to Mark and picture to yourself the nervous dread of the disciples because their Master had shocked the all-powerful Pharisees (cf. the extract from Schürer in par. 6).

Before leaving this section read again carefully both Mark and Matthew, noting exactly what Jesus said to the Pharisees, the disciples, and the people in general, also, on the other hand, the words of the disciples, the Pharisees, and the evangelists (both narrative and comment). The text is exceptionally varied and vivid.

146. THE CHARACTERISTICS AND RESULTS OF THE SECOND PERIOD OF THE GALILEAN MINISTRY (A PERIOD OF CONFLICT).—This period opens with the selection of the twelve apostles and the organization of them into a fraternity of pupils of Jesus and fellow-workers with him. The instruction and training of these apostles occupy a large place throughout the period. Definite instruction is given in the Sermon on the Mount, in the parables by the sea, and in the injunctions given on sending them out two by two. They receive practical training, first by accompanying Jesus in his work, and then by going out two by two to do such work themselves. Active evangelization, accompanied by the healing of the sick and the demoniacs, is continued as in the previous period, and even more extensively, since the disciples also are now employed in the work.

The attitude of the people was in the beginning favorable—this has sometimes been called, though not quite accurately, the "year of popular favor." Even the opposition of the Pharisees is apparently dormant for a time. But toward the end of the period a marked change takes place in the attitude of the people. At about this time Jesus has a controversy with Pharisees and scribes who had come from Jerusalem, and with unsparing plainness denounces them as hypocrites who are making void the word of God by the traditions of men. Thus the period which opened with multitudes following him in all parts of Syria (§ 26) ends with disappointment on the part of the multitude and intensified opposition on the part of the Pharisees. It need not surprise us to find the next period opening with the withdrawal of Jesus into temporary retirement. The conditions in Galilee were no longer favorable for evangelistic work.

Despite the eager reception of Jesus with which his work in Galilee opened, it is now certain that not even here can he peaceably develop his kingdom, and that the path to ultimate success is by the way of rejection and death. The most definite positive result of these months of work is the little band of Twelve who, however imperfect their ideas of Jesus' kingdom and person, are yet living with him, faithful to him, and willing to be led and taught by him.

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147. Questions and Suggestions for Study.—(1) What suggestion did Jesus make to his apostles on their return from their preaching tour? (2) How was Jesus' plan for a period of rest broken into? (3) Tell the story of the feeding of the five thousand. (4) At what critical times in the life of Jesus thus far has he retired to pray? (5) At what time of the year did the feeding of the five thousand occur?

(6) Tell the story of Jesus' walking on the water. (7) What and where is the Gennesaret mentioned in this chapter?

(8) What custom of the Pharisees did the disciples of Jesus violate? (9) What other similar customs did the Pharisees observe? (10) What was the general name for all these usages? (11) Did they regard these as social usages merely or did they attach religious value to them? (12) What was the substance of Jesus' answer to the Pharisees who asked why his disciples disregarded their traditions? (13) What illustration does Jesus give of the way in which the Pharisees made void the word of God by their traditions? (14) Explain why Jesus was not so much troubled by the displeasure of the Pharisees as his disciples were. (15) How may we free ourselves from slavery to rule and tradition in religion? (16) State and explain the great principle as to defilement which Jesus announced to the multitude.

(17) What are the salient features of the second period of the Gali-

lean ministry? (18) Mention events illustrating each of these features. (19) Why was the crisis to which he had now come inevitable? (20) How had Jesus prepared for it?

148. PROBLEMS TO BE LOOKED UP AND DISCUSSED IN THE CLASS.—1. Did Jesus approve of vacations?

2. Why did Jesus decide that it was better to exercise his compassion and help the people than to take his vacation?

3. After studying all three accounts given in § 44 make a list of all the ways in which the apostles helped Jesus.

4. What might the apostles have learned for their own guidance in the methods that Jesus employed in connection with feeding the five thousand?

5. Is there any difference in the principles that apply to the giving of tangible and spiritual help?

6. In the light of Mark 7:3 reflecting Jewish feeling and such organizations among us as the Daughters of the American Revolution, what is there admirable and what may be dangerous in reverence for ancestors?

7. Mention one of the external rites of present-day religion. Where have you seen it abused and misunderstood? Where have you seen it used as a real aid to spiritual growth?

149. CONSTRUCTIVE WORK.—Write chap. xvi of your "Life of Christ," bringing out the leading incidents in the two nature miracles and especially what they meant to the apostles.

Then bring into strong relief the fundamental difference between Jesus and the Pharisees as to external religious observance.

150. TOPICS AND PROJECTS.—1. Project 10: "The Geography of Palestine." Trace the journey of Jesus across the Sea of Galilee and back and consider in the light of the following references and Burton and Mathews, *Life of Christ* (revised edition), par. 139, whether there was a Bethsaida in Galilee as well as a Bethsaida Julias.

MacGregor, *Rob Roy on the Jordan*, chap. xxi; Ewing, in Hastings, *Bible Dictionary;* Henderson, *Palestine*, pp. 156 f., hold to two Bethsaidas. G. A. Smith, *Historical Geography*, p. 458, and *Encyclopedia Biblica*, as well as others, reject this theory, admitting only Bethsaida Julias.

2. Project 29: Dramatizing "Feeding the Five Thousand."

3. Continue Projects 41 and 42: "Jesus as a Teacher" and "The Training of the Twelve."

4. Further study of Project 52: "The Origin and Development of the Hostility of the Jewish Rulers to Jesus."

5. The temptations of Jesus in the course of his ministry.

6. Jesus and the Jewish law.

E. F. Scott, *The Ethical Teaching of Jesus*, chap. iv: "The Criticism of the Law."

151. REVIEW QUESTIONS.—(Part IV ["Period of Conflict in Galilee"], chaps. xi–xvi; *Harmony*, §§ 26–45.)

(1) Give the complete title of Part IV. (2) Give the title of each chapter. (3) Contrast the state of Jesus' ministry at the beginning and at the end of the chapters named above with respect to the character of his teaching, his followers, the attitude of the people, the attitude of the Pharisees. (4) Name and describe briefly each of the recorded miracles of this period. (5) What are parables and why did Jesus use them? (6) Give the Parable of the Sower, and explain its meaning. (7) Name the five headings of the Sermon on the Mount that seem to you most important. (8) Give from memory the Beatitudes (Matt. 5:3–11), the Lord's Prayer (Matt. 6:9–13), and the Golden Rule (Matt. 7:12). (9) Write two hundred words on the life, death, and character of John the Baptist.

(10) Name the twelve apostles. (11) Describe fully Jesus' method of training them. (12) Why was Jesus rejected at Nazareth? (13) Describe Nazareth and give all the facts you can about Jesus' life there and about the family to which he belonged. (14) Locate the following places and tell what happened at each: Capernaum, Decapolis, Idumea, Tyre, Nain, Machaerus, Gerasa, Bethsaida. (15) Mention an incident connected with Herod the tetrarch, Matthew, Simon the Pharisee, Simon Peter, Mary Magdalene, Susanna, Jaïrus, Herodias. (16) How did Jesus differ from the Pharisees in his feeling toward the poor and sinful? In his feeling about the Sabbath? In his feeling about the "rules handed down from ancestors" ("traditions of the elders")? Illustrate each answer. (17) Summarize the teaching of Jesus in regard to the Kingdom of Heaven in Matthew, chap. 13.

PART V

THE PERIOD OF PREPARATION FOR THE APPROACHING CRISIS

FROM THE ABANDONMENT OF THE PUBLIC MINISTRY IN GALILEE TO THE DEPARTURE TO ATTEND THE PASSOVER

CHAPTER XVII

JESUS FINDS SAFETY OUTSIDE OF GALILEE

152 (§ 46). Jesus in Tyre and Sidon
Matt. 15:21–28 Mark 7:24–30
153 (§ 47). Jesus Extends His Mission to Gentiles in Decapolis
Matt. 15:29–31 Mark 7:31–37
154 (§ 48). The Feeding of the Four Thousand
Matt. 15:32–39 Mark 8:1–10
155 (§ 49). The Final Evidence of the Truth of Jesus' Teaching
Matt. 16:1–12 Mark 8:11–21
156 (§ 50). The Healing of the Blind Man
Mark 8:22–26

152 (§ 46). Jesus in Tyre and Sidon: Mark 7:24–30.—Vs. 24, "went to the neighborhood of Tyre and Sidon": i.e., into Phoenicia, of which Tyre and Sidon were the chief cities. As Jesus and his disciples came down from the mountains to the coast plain, the Mediterranean would be stretched out before them carrying the ships of Tyre, exchanging the merchandise of every land (Isa. 23:8). (See relief map, or Keystone Stereograph "Relief Map.") This journey carries Jesus entirely out of Jewish territory. On the reasons for his leaving Galilee at this time see note on Mark 6:45, 46 and par. 146. "Wanted no one to know of it": This whole journey was for retirement, and for the education of the Twelve. Vs. 26, "the woman was a Greek": i.e., a Gentile; she may or may not have spoken Greek. "Of Syrophoenician birth": a descendant of the Phoenicians of Syria, as distinguished from the Phoenicians (Carthaginians) of Africa.

Vs. 27, "Let the children first eat all they want, etc.": Jesus' personal mission was first of all to his own nation, not because the Gentile was of less consequence or value than the Jew (see Luke 4:25–27), but because in the accomplishment of his great work for the world it was necessary that he begin with his own people and confine his personal efforts to them (Matt. 15:24). Yet, with sufficient reason he can go outside the Jewish nation, and such a reason is furnished by the woman's answer, humbly expressing both eager desire and faith in him. The whole incident is most instructive as showing Jesus' attitude toward people outside his own nation. For further illustration of this attitude, review pars. 109*a* and *b* and read John 4:4–42. These incidents were most valuable in the training of the Twelve and helped to fit them for the foreign-mission work which is recorded in Acts.

153 (§ 47). JESUS EXTENDS HIS MISSION TO GENTILES IN DECAPOLIS: MARK 7:31–37.—Vs. 31: The words of this verse indicate an extended and somewhat circuitous journey, for the most part entirely outside of Jewish territory, and hence (cf. Matt. 15:24, and the implications of Mark 7:24–27) not a preaching tour, but one of retirement. From Sidon a road led across the Lebanon and anti-Lebanon Mountains, directly east to Damascus, passed over the mountains at a height of 6,000 feet, and crossed the Leontes River on a natural rock bridge. This is probably the road which Jesus took, going, if not actually to Damascus, at least into that region, and thence south perhaps to Canatha, and westward again to the Sea of Galilee (cf. relief map or Stereograph "Relief Map"). This journey probably lasted for several weeks. Try to realize what it meant for the Twelve, with its view of the Great Sea and the whole land of their fathers spread out beneath snow-clad peaks, with the great cedars such as went into Solomon's temple (I Kings 5:6–10) or into the ships of the Phoenicians (Ezek. 27:5) rising about them, and with the howl of wild beasts in their ears (Song of Solomon 4:8) as they lay beneath the open sky. Then there was the meeting with strangers—Phoenicians, Syrians, Greeks; and best of all the long, quiet talks with the Master, explaining what he had said and done in those crowded, nerve-racking days at the Sea of Galilee. On Decapolis see par. 102*b*.

The incident of vss. 32–37 probably took place on Jesus' return into the vicinity of the Sea of Galilee; there is no suggestion that the man was a Gentile; for some further remarks on this miracle see par. 156.

154 (§ 48). THE FEEDING OF THE FOUR THOUSAND: MARK 8:1–10.—The location of this event, so similar to the feeding of the five thousand (§ 44) (if, indeed, we have not here simply a different narration of the same event), is not definitely indicated further than that it was upon the shore of the sea (Mark 8:10; Matt. 15:39). The motive of Jesus (vs. 2) is the same as on the other occasion; the numerical and other details differ somewhat. Vs. 10: We do not know the location of Dalmanutha nor of Magadan (Matt. 15:39).

155 (§ 49). THE FINAL EVIDENCE OF THE TRUTH OF JESUS' TEACHING: MARK 8:11–21.—Vs. 11, "asking him to show them a sign from heaven": neither the teachings and the character of Jesus nor his healing or other miracles appealed to the Pharisees; they desired some wonderful, visible portent from the heavens. Jesus never responded to such a demand. If he could not beget faith and win followers by the natural impression of his life, it was useless to attempt to do it by signs from heaven (cf. Matt. 4:5–7; Luke 16:31).

Vs. 15, "the yeast of the Pharisees and the yeast of Herod": Jesus undoubtedly means, as Matthew says in 16:12, teaching, principles taught or exemplified, which, like yeast, tended to transform men's character into likeness to itself. Luke 12:1 calls the yeast of the Pharisees "hypocrisy"; but here Jesus probably has especially in mind the captiousness which they manifested in demanding a sign when they already possessed evidence enough. This spirit, still unhappily common, blinds the eyes and hardens the heart. The yeast of Herod is probably worldly, and especially political, ambition.

156 (§ 50). THE HEALING OF THE BLIND MAN: MARK 8:22–26.—Vs. 22, "Bethsaida": presumably Bethsaida mentioned in Luke 9:10 as the town near which the five thousand were fed. Vs. 22–26: Note the remarkable similarities, between this miracle and that recorded in Mark 7:32–37. The use of external means and their gradual application may have been to strengthen the faith of the man being cured, and this may have been necessary because fewer cures had been wrought in this part of the country. Saliva was generally

believed to be a cure for the eyes. Now at least, though he will not refuse to heal, he does not wish attention drawn to him as a healer. As in the case of the Syrophoenician woman's daughter, compassion led him to overstep the limits which on other grounds he set for himself.

157. Questions and Suggestions for Study.—(1) Where is Tyre? Sidon? Phoenicia? (2) What do the words "Greek" and "Syrophoenician" in Mark 7:26 mean? (3) How does Mark 3:8 help us to understand the Syrophoenician woman's knowledge of Jesus? (4) What was the purpose of Jesus in this northern journey? (5) What conditions in Galilee led him to make it? (6) Tell the story of the Syrophoenician woman's daughter. (7) What principle respecting his personal mission did Jesus state in connection with this event? (8) On what ground did he make an exception to his general rule? (9) What general and wide-sweeping principles are suggested in this conduct of Jesus? (10) What common element is to be found in the faith of the Syrophoenician woman and that of the centurion mentioned in Matt. 8:5–13? (11) How does Jesus later praise the people of Tyre and Sidon? (Cf. Luke 10:13, 14.) (12) What do we know as to the later Christian history of Tyre? (Cf. Acts 21:3–6.)

(13) Trace on the map the journey recorded in Mark 7:31. (14) What was its purpose? (15) Describe some of the ways in which it influenced the Twelve. (16) What happened on Jesus' return to the region of the Sea of Galilee?

(17) Make a list of the likenesses between the feeding of the four thousand and that of the five thousand; also of the differences.

(18) Why was Jesus pained at the request of the Pharisees for a sign from heaven? (19) How might an overcautious young man attracted to some extent to the Christian life make a similar error to that of the Pharisees? (20) Against what insidious errors did Jesus warn his disciples (Mark 8:14 ff.)? (21) Why did the disciples misunderstand Jesus when he spoke about the yeast?

(22) Tell the story of the blind man at Bethsaida, bringing out clearly the unusual methods that Jesus used in this case.

158. Problems To Be Looked Up and Discussed in the Class.—1. Why did Jesus at first limit to the Jews his work of teaching and healing?

2. Can you illustrate from present-day experiences (perhaps your own) how any plan of unselfish service tends to grow better and larger?

3. When does consistency cease to be a jewel?

4. What is the supreme argument for the value of Jesus' teaching?

5. We have felt that at his baptism Jesus reached a new self-consciousness (see par. 70*a*). Did his experience with the Syrophoenician woman help Jesus to a new conception of his mission to all men? Can you name any other events in the life of Jesus that probably mark a step forward in his thinking and willing?

6. Baron Steuben, Alexander Hamilton, Albert Gallatin, John Ericsson, Andrew Carnegie, Jacob Riis, Michael Pupin, Edward Bok, E. A. Steiner, were all born on foreign soil but became highly loyal and useful American citizens. How ought this (and other similar facts) to make us feel toward foreigners?

159. CONSTRUCTIVE WORK.—Write chap. xvii of your "Life of Christ," indicating the route that Jesus followed, and bringing out clearly the ends which he had in view at this time.

160. TOPICS AND PROJECTS.—1. Tyre and Sidon: the origin of the cities; the racial relations of the inhabitants; their political and commercial status and religious condition in Jesus' day.

Ezekiel, chap. 27; Mommsen, *History of Rome*, Vol. II, chap. i; Smith, *Historical Geography of the Holy Land*, pp. 22–28; and Bible dictionaries.

2. Mention of Lebanon in the Old Testament.

Any good concordance or Bible dictionary.

3. This lesson with its introduction of new places and large amount of travel suggests work on "The Geography of Palestine" (Project 10) and perhaps a stereopticon lecture to show interesting new scenes and to review the old. Or the electric map may be made as described in Project 10*a*. The new journey of Jesus should be traced and other journeys reviewed (Project 12).

4. This lesson has much help on Project 42, "The Training of the Twelve" (see 157, 15).

5. What new light is there in this lesson on Project 52, "The Hostility of the Jewish Rulers"?

6. How does today's lesson show preparation for "The Great Commission" (Project 53)?

CHAPTER XVIII

THOU ART THE MESSIAH!

161 (§ 51). The Disciples Avow Their Conviction That Jesus Is the Messiah
Matt. 16:13–20 Mark 8:27–30 Luke 9:18–20
162 (§ 52). Christ Foretells the Fate Awaiting Him
Matt. 16:21–28 Mark 8:31—9:1 Luke 9:21–27
163 (§ 53). The Glory and the Tragedy of the Christ: the Transfiguration
Matt. 17:1–13 Mark 9:2–13 Luke 9:28–36
164 (§ 54). The Superiority of the Christ to His Disciples
Matt. 17:14–21 Mark 9:14–29 Luke 9:37–43*a*
165 (§ 55). The Disciples Are Unwilling To Believe in the Death of the Messiah
Matt. 17:22, 23 Mark 9:30–32 Luke 9:43*b*–45

161*a* (§ 51). The Disciples Avow Their Conviction That Jesus Is the Messiah: Mark 8:27–30.—Vs. 27, "to the villages around Caesarea Philippi": The city of Caesarea Philippi lay at the foot of Mount Hermon on the site of what was formerly known as Panias, so called from the god Pan to whom was consecrated a cave near by. The city had been recently rebuilt by Philip, in whose tetrarchy it was, and renamed Caesarea in honor of Augustus Caesar; the name Philippi (from the name of its rebuilder) distinguished it from Caesarea on the coast, in the tetrarchy of Antipas. It lay 1,050 feet above sea-level, while Hermon towered more than 8,000 feet above it (cf. map and Van Dyke, *Out of Doors in the Holy Land*, pp. 280–87.) The journey from the Sea of Galilee was about twenty-five miles long, and involved an ascent of about 1,700 feet. It led through territory largely Gentile in population. Like the preceding northern journey, it was evidently for retirement, not for preaching.

"Who do people say that I am?" This is the first recorded instance in which Jesus discussed with his disciples his names and titles. They had overheard, if not taken part in, the discussions among the people concerning Jesus, but he, though himself fully convinced from his baptism of his own messiahship (par. 71), had gone about his work of teaching and healing, apparently without discussing with the disciples or the people the question who he was.

Luke tells us (9:18) that Jesus was "praying apart" just before asking this question, as we know that he did at other crises in his life (Matt. 14:23). He may well have been deeply agitated as he was about to ascertain what impression his companionship and training had made upon his chosen circle of followers. His whole future hung upon their answer, which was by no means a foregone conclusion. They had just disappointed him by their spiritual slowness and lack of faith (Mark 8:14–21).

Luke tells us that he also asked what "the multitudes" were saying about him. Their judgment, given in Luke 9:19, was very different from that of the leaders of the nation (see Mark 2:6, 7; 3:6, 22; Luke 7:34).

Vs. 29, "You are the Christ": This is a deliberate assertion made after months of living and working with Jesus, which had deepened their knowledge of him and strengthened their love for him, despite the fact that he had not followed the career which they looked for in the Messiah. The core of their faith, that which remained unchanged and gave it meaning, was the attraction of Jesus' personality for them. This personality held them steadfastly to him while he lived a life so very different from that which they expected the Messiah to live (cf. Bruce on Matt. 16:22). That they were still far from fully grasping Jesus' conception of messiahship the next section shows.

Vs. 30, "and he warned them not to say this about him to anyone": Neither the people at large nor even the outer circle of true disciples were yet prepared for an announcement of Jesus' messiahship; they would all have interpreted it according to their own conception of messiahship (par. 65) and would have tried to commit Jesus to a policy of revolution.

161*b* (§ 51). MATT. 16:13–20.—Vs. 17, "for human nature has not disclosed this to you": This confession of Peter is no mere echo of popular opinion, nor any doctrine taught him of men, but a revelation from God. Vs. 18, "your name is Peter, a rock" [Greek, *Petros*], and on this rock [Greek, *petra*] I will build my church": The strength of his conviction that Jesus is the Messiah makes Simon a rock, and it is on him as possessing such a conviction that Jesus will build his church. The statement applies in the first place to Peter personally, but also to all of like faith and firmness of conviction. "And the powers of death shall not subdue it": Hades (used in the Revised Version) is the world of death, and its gates open to receive and hold fast the dead. Vs. 19, "I will give you the keys of the Kingdom of Heaven": language, like that of the whole passage, highly figurative. The kingdom, like the church, is conceived of under the figure of a building; only now Peter is represented, not as a foundation-stone, but as a porter, or steward. These words found fulfilment in the history of the Apostolic Age in the sense that upon him rested a great responsibility in the announcement of the conditions of membership in Christ's kingdom. "And whatever you forbid on earth, etc.": Jesus gave to Peter and to his apostles in general (see Matt. 18:18) the responsibility of leadership in the church, which carried with it the duty of others to accept and follow their guidance. This is but an example of a general law. Some men are born to be leaders and some to be followers. Paul sailed from Caesarea a prisoner, but before the end of the voyage was the real captain of the ship (cf. Acts, chap. 27). So with the other apostles; their leadership was determined by fitness, not by fiat (cf. par. 83*b* and Acts 1:21–26; 6:1–6; 15:22–29).

162 (§ 52). CHRIST FORETELLS THE FATE AWAITING HIM: MARK 8:31—9:1.—Vs. 31, "Then he explained to them for the first time that the Son of Man must go through much suffering": Immediately upon his disciples' clear admission of his messiahship, Jesus begins to teach them that he must suffer. Having grasped the one truth, they must begin to learn the other. Cf. the note, as to Jesus' method of teaching, on Mark 4:33, 34 in 120*a*. "And be refused and be killed": It is now at least entirely clear to Jesus that there is no hope of the nation's accepting him, and that the accomplishment of his mission must be, not only through suffering, but through death. Compare the intimation of this in Mark 2:20. But here we have the first clear statement of it. "Rise again": just as clear as it is to Jesus that he must die, so is it also that death cannot triumph over him. God can neither forsake his Son, nor cut him off from the accomplishment of his work in and for the kingdom (cf. Matt. 16:18).

Vs. 32, "Peter took him aside, and began to reprove him" (cf.

Matt. 16:22): That Peter should venture to reprove Jesus is surprising, but not that he found it difficult to accept Jesus' announcement of his death. The Jews of Jesus' day believed, not in a suffering, but in a triumphant, Messiah. To Peter, sharing still the ideas of his people, messiahship, far from involving rejection and death, excluded them (cf. John 12:34; Luke 24:20, 21, 26).

Vs. 33, "Get out of my sight, you Satan": This suggestion of Peter is to Jesus a temptation; it suggested how gladly the people would have followed their expected Messiah in an effort to free the nation. But he puts the temptation instantly away. "For you do not side with God but with men": think not the thoughts of God. Vs. 35, "for whoever wants to preserve his own life will lose it": Note the course of thought in vss. 33–35. Jesus lays down as a condition of discipleship the acceptance of the same principles of life which he followed in accepting suffering and the cross. With physical life is included all those powers, opportunities, and possibilities which life brings. One who tries to hold these for himself in reality throws them away; escaping death he wastes and loses life. "And whoever loses his life": whoever shall unreservedly pour out his life's energies, if need be, to the extent of death. "For me and for the good news": in devotion to me and for the salvation of men. This is a most important qualification; it makes all possible difference for what ends one pours out his life; not all losing of life is saving it. "Will preserve it": not shall escape death, but shall, making the highest use of life's energies and power, in truth preserve it from waste and destruction. Horace Pitkin lost his physical life for Christ's sake during the Boxer uprising in China, but he had before that lost his life in school and college and on the mission field by throwing all his superb manhood into unselfish activity; but his work and influence are still with us, a precious heritage for God and the church (see R. E. Speer, *Horace Tracy Pitkin, A Memorial*). Another fine illustration of this verse is Wilfred Grenfell, the young doctor and Oxford graduate who with the whole world before him chose the bleak shores of Labrador because he could there best serve God and man (see Norman Duncan, *Dr. Grenfell's Parish*).

163 (§ 53). THE GLORY AND THE TRAGEDY OF THE CHRIST: THE TRANSFIGURATION: MARK 9:2–13.—Vs. 2, "six days after this": means a week like Luke's "about eight days," spent perhaps in

talking over these two great thoughts, Jesus' messiahship and his suffering. "Peter and James and John": cf. Mark 5:37; 14:33. "Upon a high mountain": We naturally think of Hermon, towering snow-capped above Caesarea Philippi. See Wilde's Bible Pictures, No. 219, "Caesarea Philippi and Mt. Hermon." "His appearance underwent a change": how, must be gathered from the context. Matthew adds, "his face shone like the sun." Luke adds that Jesus went to the mountain to pray, and that it was while he was praying that this change in his appearance took place. Vs. 4, "Elijah accompanied by Moses . . . . talked with Jesus": Luke adds what the context in Mark suggests, that they "spoke of his departure which he was to go through with at Jerusalem"—language which presents Jesus' death, not as a fate which he could not escape, but as an achievement, a task, which he was willingly to accomplish in Jerusalem.

Vs. 5, "Peter spoke and said": Luke says the disciples were borne down with sleep, but having waked saw his glory and the two men with him; and that Peter spoke the words following as Moses and Elijah were about to leave. "Master, how good it is that we are here!" Peter's motive is evidently to prolong the delightful experience, and so he proposes to erect booths in which Jesus and his heavenly visitors can lodge. Vs. 7, "From the cloud came a voice, 'This is my Son, my Beloved. Listen to him' ": It is in this voice that the experience culminates. If their faith in Jesus as the Messiah had been shocked by his announcement of his death, the appearance of Moses and Elijah, the representatives of the law and the prophets, talking with their master, was calculated to restore that faith, while it at the same time reaffirmed the certainty of his death; but more convincing still in both directions is the heavenly voice, assuring them that Jesus is the Father's beloved Son, and bidding them believe whatever he may tell them, no matter though it be as hard to believe as what he has just told them (cf. Mark 8:31–34).

164 (§ 54). THE SUPERIORITY OF THE CHRIST TO HIS DISCIPLES: MARK 9:14–29.—Vs. 19, "O you unbelieving people": addressed to the disciples, reproving them for their lack of faith, possession of which would have enabled them to cure the boy. So at least Matthew understands the matter (vss. 19, 20). Vs. 23, "If there is anything I can do!" the words of the man reprovingly repeated by Jesus,

implying that the difficulty is not in his own ability, but in the man's faith. Vs. 24, "I have faith! Help my want of faith!" pathetic, yet wise and courageous, words; the cry of a soul distressed and perplexed yet determined to follow the light it has while praying for more. Many a man of strong religious nature when feeling deeply the intellectual difficulties of Christian belief has thus uttered his feelings. Daniel Webster had these words engraved on his tomb. Vs. 29, "This kind of thing can only be driven out by prayer": The more difficult the task, the more necessary is prayer, by which we enter into fellowship with God and acquire his power.

165 (§ 55). THE DISCIPLES ARE UNWILLING TO BELIEVE IN THE DEATH OF THE MESSIAH: MARK 9:30–32.—Vs. 30, "made their way through Galilee": made a journey from the mountain of transfiguration to some point in Galilee, probably Capernaum (vs. 33). "He did not wish anyone to know it": still intent, not on evangelization, but on the instruction of the Twelve. Vs. 31, "the Son of Man is to be handed over to men": the frequent theme of his teaching in these days.

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166. QUESTIONS AND SUGGESTIONS FOR STUDY.—(1) Where and what is Caesarea Philippi? (2) What was the purpose of Jesus' journey into this region? (3) What questions did Jesus ask his apostles on the way, and what were their answers? (4) What was Jesus doing just before asking the question as to what his apostles thought of him? (Cf. Luke 9:18.) (5) Why was the answer to this question so important? (6) Did they understand fully the work of the Messiah? (7) In what respect was their idea of that work truer than that of the multitude? (8) In what respects did the opinion which the mass of the people had of Jesus differ from that of the leaders of the nation? (9) What was the central and permanent element of the apostles' faith in Jesus? (10) Why were they not to tell others that Jesus was the Messiah?

(11) How did Jesus commend Peter for his confession and what did he say as to Peter's future work? (12) What gave the apostles leadership in the early church? (13) How far was the government of the early church democratic? Use references at end of par. 161*b* and any others that you know.

(14) On what subject did Jesus begin immediately after this to instruct his disciples? (15) Justify the statement that Jesus was progressive in his teaching. (16) Why did Jesus expect to be killed? (17) Why was Peter unable to accept Jesus' statement on this matter? (18) How did Peter's protest affect Jesus? (19) What great principle in regard to discipleship does Jesus set forth in Mark 8:34? (20) What reasons does Jesus give for this principle in Mark 8:35–38? (21) In what two senses are the words "save" and "lose" used in vs. 35? (22) Did these principles and instructions apply to the Twelve only, or do they apply to all followers of Jesus at all times? (Cf. Mark 8:34, first clause.)

(23) Tell the story of the Transfiguration. (24) What did the presence of Moses and Elijah signify? (25) What was this experience intended to do for the three apostles? (Cf. II Pet. 1:15–19.) (26) Is it to be supposed that it had any value for Jesus himself? If so, what? (27) When had Jesus heard the approving voice from heaven before? (28) What special significance was there in the words, "listen to him," right after Jesus' incredible announcement as to his death?

(29) Tell the story of the epileptic boy. (30) If Jesus had stayed on the mountain with Moses and Elijah as Peter advised, what would have been the result for this boy? (31) What lesson did Jesus teach the boy's father? (32) Of what lesson to the disciples did he make this event the occasion? (33) How is it that prayer gives power? (Cf. note on Mark 9:29.) (34) What feeling do the words, "I have faith! Help my want of faith," express?

(35) On what subject did Jesus continue to teach his disciples as he passed through Galilee? (36) Why were they afraid to ask him what he meant? (37) Why is their attitude as described in Matt. 17:23 and Mark 9:32 more encouraging than that shown by Peter in Mark 8:32?

167. Problems To Be Looked Up and Discussed in the Class.—1. What is the difference for one's self and others between feeling one's power and feeling one's responsibility?

2. "Whoever loses his life for me and for the good news will preserve it": Name the man or woman, other than those mentioned in

par. 162, who seem to you to have fulfilled these words of Jesus most perfectly. What did this person lose and what preserve?

3. How far have you attained this ideal during the past year? (For quiet thought and decision.)

4. Is this quotation true: "Being a Christian in America today is no hardship; it requires no sacrifice"?

5. Does faith in Jesus demand belief in all the articles of the creed?

6. What should be the relation between "mountain top" revelations (like that of the apostles at the Transfiguration) and the experiences of everyday life?

7. Does the foregoing question and answer tell us why men and women, boys and girls, go hundreds of miles in these days to be with great leaders and teachers for a little while at camp, school, or convention?

168. CONSTRUCTIVE WORK.—Write chap. xviii, trying to grasp the main points and to bring out the unity of the chapter under its caption, "Thou art the Messiah!" What has the Transfiguration to do with this subject and what the prediction by Jesus of his suffering and death? How is Jesus teaching his apostles and what?

169. TOPICS AND PROJECTS.—1. Caesarea Philippi, and the region of Mount Hermon. Continue Project 10.

G. A. Smith, *Historical Geography of the Holy Land*, pp. 611–38, and other works on geography.

2. The faith of Jesus' disciples; its constant element; its varying phases.

Rhees, *Jesus of Nazareth*, §§ 155–60; Bowie, *The Master*, pp. 100–103.

3. The conditions of discipleship as set forth by Jesus, and their application to life today.

Bruce, *The Training of the Twelve*, chap. xii; Phillips Brooks, *The Influence of Jesus*, chap. i; Robert E. Speer, *The Principles of Jesus*, chaps. xliv, xlviii.

4. The Transfiguration: its meaning (*a*) for Jesus, (*b*) for his disciples.

Bruce, *The Training of the Twelve*, chap. xiii.

5. Project 42: "The Training of the Twelve." This chapter marks a most interesting advance in this topic. Material should now be

arranged and classified. Consider both the matter and the manner of Jesus' teaching and the progress of the Twelve under his training.

6. Projects 5 and 6 on "The Spirit of Jesus."

7. Project 43: Consider the bearing of Mark 8:33-36 on the choice of a life-calling. Also the bearing of this same passage on Project 49.

CHAPTER XIX

CHARACTERISTICS OF A FOLLOWER OF THE MESSIAH

170 (§ 56). REGARD FOR THE FEELINGS OF OTHERS
MATT. 17:24–27 [MARK 9:33*a*]

171 (§ 57). SIMPLICITY, TOLERANCE, AND A FORGIVING SPIRIT
MATT., CHAP. 18 MARK 9:33–50 LUKE 9:46–50

170 (§ 56). REGARD FOR THE FEELINGS OF OTHERS: MATT. 17:24–27.—Vs. 24, "Capernaum": see par. 82. "The collectors of the temple tax": i.e., of about thirty cents, paid by every Jew above the age of twenty for the support of the temple. These collectors are not to be confounded with the publicans; the latter collected money for the Roman government. "Came to Peter": who was evidently (vs. 25) not with Jesus. Vss. 25, 26: The words of Jesus in these verses are intended to suggest to Peter's mind the uniqueness of Jesus' relation to God and so to the temple as God's house. In monarchies princes do not pay taxes (cf. Luke 2:49 and Matt. 3:15). Vs. 27, "But rather than give offense to them": i.e., hinder the Jews from entering the kingdom by causing them to think of us as opposed to the temple service. Jesus here illustrates a fixed principle of all reforms, viz., the avoidance of actions which are not absolutely essential for the success of the reform, and which, because easily misunderstood, and so arousing prejudice, would make it more difficult for others to join in the good movement. Such a prejudice was aroused by some of the American abolitionists who called the beloved Constitution a "league with hell" because it recognized slavery. Jesus illustrates in himself the humility which in the next chapter he teaches his disciples. Though greater than the temple (Matt. 12:6) he pays the temple tax, that he may not put a hindrance in the way of others who might accept him. The statement that a shekel (dollar) would be found in the fish's mouth may be a highly figurative way of saying that the fish would bring that much when sold. The passage does not say that the coin was literally so found.

171*a* (§ 57). Simplicity, Tolerance, and a Forgiving Spirit: Mark 9:33–50.—Vss. 33–35: Note the subject of discussion among the disciples. They had already caught enough of Jesus' spirit to be ashamed of themselves before him. Jesus was often obliged to correct selfish ambition in his immediate followers (see Matt. 20:20–48; 23:11; Mark 10:35–45; Luke 22:24–26). Vs. 36, "took a child": a type of all that is unaggressive and unassuming in society. Vs. 37, "on my account": as representing me, or because of likeness to me. One does not need to be assertive to be the representative of a great man. The humblest child could serve as such a representative of both Jesus and God. Hence there was no need of the disciples' struggling after pre-eminence, for their greatness would never lie in the honors and leadership they wanted, but in the fact that they would be received as the representatives of Jesus and God, and this honor the smallest child could share with them.

Vss. 38–41 are of the nature of a parenthesis containing an incident suggested by the teaching as to representing Jesus and God. "Master, we saw, etc.": Evidently the work of Jesus had attracted wide attention. "With your name": Was he a disciple of Jesus? The Twelve thought not and so rebuked him. "Do not tell him not to do so": Note the broad sympathy of Jesus as well as his confidence in humanity. Vs. 40 gives the opposite hemisphere of the truth stated in Matt. 12:30; but it should be noticed that Mark is speaking of one actually engaged in benefiting others, not of one who is simply inactive in opposition. Vs. 41: cf. Matt. 10:42.

Vs. 42 is closely connected in thought with vs. 37. "Causes to fall": by intentionally making the Christian life more difficult to live. "Might better be thrown": indicating the dreadfulness of the sin of inducing a good man to do evil. Vs. 43 (see also vss. 45 and 47, and cf. Matt. 5:39, 30) sets forth the importance of choosing the highest good in life. It is better to lose a very valuable member of one's body than to let it cause one to do evil.

171*b* (§ 57). Matt. 18:1–35.—Vss. 1–5 are not quite parallel to Mark 9:33–37. They bring out the contrast between Christ's kingdom and those of the world in that the great of the Kingdom of Heaven are those who possess the child-nature, especially (vs. 4) the child's lack of selfish ambition to be greater than others (cf. Mark

10:15; Luke 18:17). The deep truth of the greatness of childlikeness is often illustrated by unique sympathy between great men and children. A notable example was the Duke of Wellington, who in a private letter writes:

> I cannot tell you how much I enjoy and prize the affection which children have for me. When they become familiar with me I believe that they consider me one of themselves. They climb upon me and make toys of my hair and my fingers. . . . . I have known most of the fine ladies about London as children.

See an article about his relation to children in the *Century Magazine*, Vol. XVII; also Goethe, *Correspondence with a Child*, and "A Presidential Friend," *The Americanization of Edward Bok*, pp. 30–34.

Vs. 7: For a wonderfully just and noble application of this verse to American slavery see Abraham Lincoln's "Second Inaugural Address." Vs. 10, "Beware of feeling scornful of one single little child": There is emphasis both upon "single" and "little." "The great men are those who have done everything thoroughly and who have never despised anything, however small, of God's making". (John Ruskin). "Their angels": here guardians of men rather than messengers of God. See a similar use in Acts 12:15; Rev. 1:20. Jesus uses the current belief that there were such guardian spirits to enforce a deep spiritual truth, i.e., that the pure in heart and humble in spirit are especially near to God.

Vss. 12–14. The point of the Parable of the Lost Sheep is the joy of its owner over the recovery of that which might seem to be possessed of comparatively little value.

Vss. 15–35: These verses deal with the exercise of the Christian spirit of forgiveness. There is first described the method to be followed; then the extent to which one should forgive is stated; and finally the duty to forgive is illustrated by a parable. Vss. 21, 22: The number suggested by Peter seemed to him large, for the rabbis seem to have set three as the limit; but the reply of Jesus practically removes all limit to forgiveness. And when could a loving heart refuse to forgive? Vs. 23, "For this reason" (older versions, "Therefore") connects the parable with the insistence upon a readiness to forgive. On the interpretation of parables see par. 121. The one important analogy here is found in the fact that the king made his forgiveness of his debtor dependent upon the latter's forgiveness of the man who owed him. The teaching, therefore, is obvious (vs. 35): a forgiving spirit is an indispensable prerequisite for one's being forgiven by God (cf. the Lord's Prayer, Matt. 6:12, 14, 15).

172. CHARACTERISTICS OF THE THIRD PERIOD OF THE GALILEAN MINISTRY.—This third period of the Galilean ministry, so called, is largely spent in journeys which carried Jesus into regions north of Galilee, and outside of Jewish territory. The inclusion of the period in the Galilean ministry is justified by the fact that only at its close did Jesus finally give over work in Galilee and set his face toward Jerusalem (Mark 10:1; Luke 9:51).

The events narrated in John, chap. 6, may show why Jesus was constrained to withdraw to so great an extent from Galilee. When the multitude which one day was ready to compel Jesus to be their king is the next day convinced that his aims are wholly spiritual, many of them turn their backs upon him. The truth has won its own and repelled the rest.

From this fact, too, it is evident that the time of Christ's suffering cannot be far distant; and for this the disciples must be prepared. The long northern journeys not only provide a way of escape from Galilee, but afford opportunity for teaching the disciples, clarifying their thoughts, and preparing their minds for what is speedily to come to pass. To this purpose are the confession of Peter, Jesus' announcement of his sufferings, death, and resurrection, and the Transfiguration. The faith of the apostles, which has endured the shock of opposition and defection on the part of the people (John 6:66–71), and which had risen to the point of a deliberate and explicit acknowledgment of Jesus' messiahship (Matt. 16:13–20), yet recoils from the announcement that Jesus must die (Matt. 16:21, 22).

The two ideas, divine messiahship and death at the hands of the leaders of the nation, are to the disciples irreconcilable. Yet it is needful that their faith accept both. And this is, to the three that witnessed it, the lesson of the Transfiguration. On the mountain they see the shining-forth of his glory; they hear Moses and Elijah speak concerning his departure; they hear the Father's voice attesting the Lord's divine sonship, and bidding them believe his word. Thus the two irreconcilable ideas are both affirmed by unimpeachable witnesses. Though even now not fully comprehending his meaning, they perceive enough to be deeply sorrowful and no longer to contradict.

Of the three features which were mentioned under par. 146 as characterizing the second period of the Galilean ministry—active evangelization, organization of the kingdom, instruction of the apostles—it is evident that the third is most prominent in the present period. If we should characterize each of the three periods of the Galilean ministry by the relation of Jesus to the Twelve, they might be designated thus: first period, the gathering of the Twelve; second period, their instruction respecting the nature of the kingdom and their training in the work of evangelization; third period, the beginning of their preparation for the sufferings of Jesus.

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173. Questions and Suggestions for Study.—(1) What is the force of Jesus' argument in Matt. 17:25–27? (2) As a reformer, did Jesus always begin with the correction of mistakes? (3) When and how far is it permissible to avoid giving offense? (4) What evil was there in the ambition of the disciples to be first in the Kingdom of God? (5) What did Jesus say it was that gave the little child importance? (6) What does Jesus teach is an evidence that a man is friendly to him? (7) By what other saying of his does this need to be supplemented? (8) In what language does Jesus set forth the need of giving up hindrances to the highest life? (9) What figures does Jesus use to describe the suffering produced by sin? (10) Is the suffering any less real because his language is figurative?

(11) What object-lesson did Jesus give his disciples in Matt., chap. 18? (12) What qualities of the child fit him for the Kingdom of Heaven? (13) Show that these qualities belong to the character of a truly great man. (14) By what strong figure does Jesus show the awfulness of hindering a child in right living? (15) How does he show the preciousness of children in God's sight?

(16) How does Jesus teach we should try to win a brother who has done us harm? (17) How far should one go in forgiving one who wishes forgiveness? (18) Tell the story by which Jesus illustrated the duty of our possessing a forgiving spirit.

(19) Where in chap. xix does Jesus show the tenderness of his love? (20) Where the breadth of his view?

174. PROBLEMS TO BE LOOKED UP AND DISCUSSED IN THE CLASS.—1. When may a man waive his rights for the sake of peace?

2. What is the moral worth of the saying, "I can forgive but I cannot forget"?

3. Can the state in dealing with criminals put into operation the teaching of Jesus as to forgiveness?

4. What would you say of a man who asked to be forgiven seven times a day?

5. How far should we respect the mistaken views of others?

6. Name a man who showed his greatness by his childlikeness.

7. What sort of ambition would Jesus approve?

175. CONSTRUCTIVE WORK.—The student should write chap. xix of his "Life of Christ," telling the incidents which elicited the teaching of Jesus, and stating very briefly what he taught as to:

1. Avoiding giving offense
2. Selfish ambition
3. Humility
4. Forgiveness

176. TOPICS AND PROJECTS.—1. How did Jesus in his own life illustrate his teaching as to forgiveness? (See Mark 2:5; Luke 7:47, 48; Luke 22:55–62; Mark 16:7; Luke 23:42, 43.)

2. Project 9*b:* "The Good Shepherd in Literature and Art."

3. Project 13: "The Lost Sheep" (dramatized).

4. Project 14: "The Unmerciful Servant" (dramatized).

5. Project 39: "The Kingdom of Heaven."

6. Project 41*a:* "The Sympathy of Jesus."

7. Project 49: "The Christian Ideal of Service."

177. REVIEW QUESTIONS ON THE GALILEAN MINISTRY.—(1) Into what three parts is the Galilean ministry divided? (Name the terminal events as given in the part titles.) (2) Give the chapters of the first of the three periods. (3) Of the second. (4) Of the third. (5) Name the events of the first period which are most important and characteristic. (6) Of the second. (7) Of the third. (8) Describe Jesus' situation at the beginning of the Galilean ministry as respects disciples, reputation, attitude of the people, attitude of the leaders of the people. (9) Characterize by its salient features the first period of the Galilean ministry. (10) The second. (11) The third. (12) Describe Jesus' situation at the end of the first period, at

the end of the second, at the end of the third. (13) What was the general result of the whole ministry in Galilee?

(14) What disappointment to the people at the hands of Jesus just before the third period of the Galilean ministry affected Jesus' action throughout this third period? (15) How and where did Jesus in this period work outside of Palestine? (16) How did this and other incidents show Jesus' attitude toward those not Jews? (17) What policy had Jesus thus far pursued as to declaring his messiahship? (18) What change takes place at this time and why? (19) What have the Twelve yet to learn as to his mission? (20) What made Peter's confession particularly significant? (21) What did the Transfiguration teach the Twelve? (22) What distinct progress in Jesus' training of the Twelve do you note during the last period of the Galilean ministry?

PART VI

THE LAST PERIOD OF PUBLIC TEACHING

FROM THE FINAL DEPARTURE FROM GALILEE UNTIL THE ARRIVAL AT JERUSALEM AT THE PASSOVER

CHAPTER XX

THE LAST PHASES OF THE PUBLIC MINISTRY

178 (§ 58). THE DEPARTURE FROM GALILEE
MATT. 19:1, 2 MARK 10:1 LUKE 9:51–62
MATT. 8:[18] 19–22
179 (§ 59) THE MISSION OF THE SEVENTY
MATT. 11:20–30 LUKE 10:1–24
180 (§ 60). GAINING ETERNAL LIFE THROUGH LOVE
LUKE 10:25–37
181 (§ 61). JESUS AS A GUEST
LUKE 10:38–42

178 (§ 58). THE DEPARTURE FROM GALILEE: LUKE 9:51–62.—Vs. 51, "When he was to be taken up to heaven": see Acts 1:2, 11, 22. "Set his face toward Jerusalem": set out with fixed purpose to go to the city where he knew that he must die (Matt. 16:21; 17:22, 23). Vs. 52, "a Samaritan village": evidently therefore it was his intention to make his journey, in part at least, through Samaria. Mark 10:1 says, "went into the district of Judea and crossed the Jordan": an expression which covers the whole period from the departure from Galilee until the arrival at Jerusalem, and distinguishes Judea from Perea ("crossed the Jordan"). Vs. 53, "would not receive him": cf. John 4:9, 20. Vs. 54, "fire to come down": as one of the early church Fathers writes, "the sons of thunder (Mark 3:17) wished to flash lightning." They have not yet caught the spirit of Jesus' teaching as given in Matt. 5:5, 7, 38, 39, but it is interesting to note that within about five years one of these two disciples went to the Samaritans on a mission of helpfulness (see Acts 8:14, 15). It is not to be inferred because these Samaritans escaped the imme-

diate visible fires of vengeance that they were without loss and punishment in rejecting Jesus (see Matt. 18:6, 7; Luke 10:10–16). Vss. 55, 56: Compare the Revised Version or Goodspeed with the King James Version, and note the omissions.

Vss. 57–62: These verses give Jesus' reception of three would-be disciples. There could be no better comment upon them than Jesus' own words in Luke 14:25–33. The call to follow him must be felt as supreme and urgent and lesser duties may be left to those spiritually dead (cf. vs. 60 with John 5:24; Eph. 2:1). We may well note how Jesus adapts himself to different natures; the impulsive enthusiast of vs. 57 is curbed by being told to count the cost, the laggard of vs. 61 is spurred and shamed. Vs. 58, "The Son of Man has nowhere to lay his head": Especially homeless just now for he had left Galilee, his home, behind and had been repulsed from a Samaritan village; but a home was shortly opened to him at Bethany (Luke 10:38; see also Luke 5:28, 29; Matt. 4:13; 9:1; Luke 8:2, 3).

179 (§ 59). THE MISSION OF THE SEVENTY: LUKE 10:1–24.—Vs. 1, "seventy-two others . . . . two by two . . . . to every town or place, to which he intended to come": Note seventy-two rather than seventy; Goodspeed follows different manuscripts than the older versions. This sentence indicates that Jesus planned an extensive evangelistic tour, intending himself to visit not less than thirty-six towns, perhaps many more. Where these towns were Luke does not say further than that they were between Galilee and Jerusalem. Probably many, perhaps most, of them lay in Perea, the one territory inhabited by Jews in which Jesus had as yet done little or no work. Knowing that the end of his life is near, he plans a tour which shall reach as fully as may be the one remaining district of Palestine. This event, therefore, gives character in large part to the whole period, and this period of Christ's life is sometimes called the "Perean ministry." On vs. 2 see par. 136*b*. Vss. 3–12 are very similar in general purport to the instructions to the Twelve given in Mark 6:8–11. See § 42 and par. 136*a*. Vss. 13–16 (parallel to Matt. 11:20–24): They who reject Jesus pronounce on themselves a doom than which there can be none more severe.

Vs. 17, "and the seventy-two came back delighted": not probably all at once, but in pairs from time to time. Note their joy and its source—the consciousness of spiritual power used in helping others. "Master, when we use your name the very demons submit to us": i.e., through fellowship with Jesus and faith in him they had power over nervous disorders; cf. pars. 84, 128. Notable is the early transference of this power from Jesus to his followers and the number (seventy-two) who shared in it (see topic 4 below). Vs. 18, "I saw Satan fall from heaven like a flash of lightning": a highly figurative expression for his vision of the coming overthrow of Satan's dominion in the world. Vs. 20, "that your names are enrolled in heaven": i.e., that you are the accepted children of God; this fundamental fact is the basis of all spiritual energy and is far more than the possession of a particular form of power.

Vs. 21, "At that moment he was inspired with joy": by the fact that not worldly wisdom and learning are requisite for the reception of the gospel message but only open-mindedness and childlike simplicity (cf. Matt. 18:3, 4; I Cor. 1:26, 27). It is delightful to think of Jesus as stirred with happiness (the word used is a strong one), especially as the cross was now looming darkly before him (cf. note on Luke 9:51). Vs. 23, "Blessed are the eyes that see what you see": Note that these early disciples had three full and unfailing sources of happiness, viz., (1) power to do good (vs. 17); (2) spiritual vision, especially of new blessings (vss. 23, 24); and (3) the consciousness of having pleased their beloved leader. Every one of these sources is open to the growing Christian today. How much more satisfying they are than merely material possession and progress in which we Americans take so much pride! See the kindly and sagacious words of James Bryce, *American Commonwealth*, chap. cxiii, "The Temper of the West."

The vss. 17–24 may well be studied and remembered by young people as an antidote to the error that there is something dull and gloomy in religious life and service.

Matt. 11:28–30 adds to Luke words which for centuries have brought peace to burdened hearts. Compare their tender sympathy with the strong denunciation of Matt. 11:20–24 and note how the gentle and severe mingled in Jesus' character (cf. par. 91, last part).

180 (§ 60). GAINING ETERNAL LIFE THROUGH LOVE: LUKE 10:25–37.—Vs. 25, "an expert in the law": a scribe. "Got up to test

him": not necessarily maliciously. Vs. 30, "fell into the hands of robbers": This road is still infested with robbers. The parable answers the question, Who is my neighbor whom I am to love as myself? the answer being, in effect, that my neighbor is anyone whom it is in my power to help or who can help me, no matter what barriers may seem to exist between him and me.

Vs. 37, "go and do so yourself": i.e., if you would inherit eternal life, love your neighbor as yourself, count him as neighbor whom you can help, and show your love in readiness to help. This is the same standard that is set up in the Sermon on the Mount (see e.g., Matt. 5:9, 14, 23, 24, 42, 44; 7:1-3; and esp. 7:12), and here as there it is the standard, not the power by which it is to be attained, that Jesus speaks of.

The emphasis in this story is not upon the "dollar" (vs. 35) but upon "pitied him" (vs. 33), and "took care of him" (vs. 34), i.e., upon the feeling of neighborliness.

> Not what we give, but what we share,
> For the gift without the giver is bare.

Read the whole of this exquisite poem by Lowell, "The Vision of Sir Launfal." We have no better comment upon what Jesus meant to teach (see Annie Payson Call, *Power through Repose*, chap. xviii).

181 (§ 61). JESUS AS A GUEST: LUKE 10:38-42.—Vs. 38, "a certain village": Bethany, on the eastern slope of the Mount of Olives, less than two miles from Jerusalem (see Wilde's Bible Pictures, No. 223). Vs. 39, "seated herself at the Master's feet": as a pupil. Vs. 41, "worried and anxious": distracted, drawn hither and thither by the details of her serving. Vs. 42, "Mary has chosen the right thing": i.e., portion, as at a banquet; a play on words, as if Jesus had said, "Mary has chosen the best food, namely, my teaching." The words of Jesus are a courteous protest against his hostess' elaborate entertainment of him—a thing which, though it sprang from the impulse of love, yet both deprived her of the benefits of his presence there and really dishonored him by assuming that he cared more for fine food than for the joy of imparting truth (cf. John 4:34).

The Bible text of this chapter presents a singularly satisfying picture of the full-orbed manhood of Jesus. We see him now resolutely advancing toward his doom or sternly rebuking those who reject proffered truth, now rejoicing amid his receptive disciples or resting in the quiet home of attentive friends. In a rapid series of ten incidents we find him everywhere adapting himself to the man and the occasion with consummate skill and sympathy. Wordsworth delineates such a personality in his "Character of the Happy Warrior."

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182. QUESTIONS AND SUGGESTIONS FOR STUDY.—(1) In what gospel is there the fullest account of the Perean ministry, so called? (2) Explain the meaning of Luke 9:51. (3) What does vs. 52 imply as to the route which Jesus had intended to pursue? (4) What spirit did the Samaritans show, and what the disciples? (5) Why was a wrong spirit more pardonable in the Samaritans than in the disciples? (6) What difference in the text of the Revised and King James versions of vss. 55, 56?

(7) State and explain Jesus' answers to the three men who proposed to follow him. (8) How does Jesus here display his skill as a teacher?

(9) What does Luke 10:1 show as to Jesus' plan of work in this period? (10) What is the general intent of Jesus' instructions to these disciples? (11) On what previous occasion had he given similar instructions? (12) For what does Jesus upbraid the cities in which he had labored? (13) What general principle is implied in his comparison of their guilt with that of Tyre and Sidon? (14) Suggest modern applications of this principle. (15) What relationships are implied in Luke 10:16? (Cf. Matt. 10:40; Mark 9:37.)

(16) Explain Luke 10:20. (17) Why did Christ rejoice? (18) What three sources of joy had the Seventy? (19) Contrast these with some other sources of pleasure.

(20) What led Jesus to tell the story of the merciful Samaritan? (21) What did he intend to teach by it?

(22) For what did Jesus reprove Martha when at her house? (23) Wherein is Jesus on this occasion an example to guests in general?

(24) Show from the incidents discussed in this whole lesson the breadth and depth of Christ's character.

183. PROBLEMS TO BE LOOKED UP AND DISCUSSED IN THE CLASS.—1. How might James and John have better shown their loyalty to Jesus than by calling down fire from heaven on the Samaritans?

2. Suppose the merciful Samaritan had arrived on the scene while the robbers were attacking the traveler. What should he have done?

3. How far is a man responsible for his lack of faith in Jesus?

4. Have we more or less reason for faith in Jesus than apostles who attended him?

5. How far is ignorance an excuse for harmful acts?

6. Many of Jesus' disciples had given up all they had to follow him (Mark 10:28). How then could Jesus say, "The load I ask you to bear is light"? (See Matt. 11:30.)

7. Show that Luke 10:23, 24 is as true of the Christians of today as it was of those in Jesus' day.

184. CONSTRUCTIVE WORK.—Write chap. xx of your "Life of Christ," bringing out as clearly as you can what Jesus set out to accomplish in this period, explaining the significance of the mission of the Seventy, and showing briefly how the events and teachings of the chapter display Christ's character.

185. TOPICS AND PROJECTS.—1. Continue Project 10, looking up:

Perea in George Adam Smith, *Historical Geography of the Holy Land*, pp. 519–47, and the Bible dictionaries.

2. Project 18: Dramatization of "The Merciful Samaritan."

3. Project 30: Dramatization of "Mary and Martha."

4. The power of faith to heal the body.

Worcester, McComb, and Coriat, *Religion and Medicine: The Moral Control of Nervous Disorders*, esp. chaps. xvi, xvii, xix; James, *The Varieties of Religious Experience*, esp. chapters on "The Religion of Healthy-mindedness" and "The Divided Self"; recent articles in the encyclopedias on psychotherapy.

5. Project 38*c:* "Jesus' Methods of Publicity."

6. Project 41: What qualities as a teacher does Jesus illustrate in this lesson?

7. Project 47: "Jesus as an Observer and Lover of All Sorts of Human Beings."

8. Project 48: What beautiful contact of Jesus with home life is given in this chapter?

9. Project 51: There is great variety in this lesson and the expressive face of Jesus showed many different emotions.

10. Project 51*a:* Did Jesus live as H. G. Wells says he did?

CHAPTER XXI

TEACHINGS AS TO THE FUNDAMENTALS OF RELIGION

186 (§ 62). The Reasonableness of Prayer
Luke 11:1–13
187 (§ 63). How Respectability May Become Hypocrisy
Luke 11:37–54
188 (§ 64). The Higher Loyalties of Religion
Luke, chapter 12
189 (§ 65). The Inevitable Sorrow Attending Sin
Luke 13:1–9
190 (§ 66). The Superiority of Service to Religious Conventions
Luke 13:10–21
191 (§ 67). Religious Privileges Not Religious Rights
Luke 13:22–35

186 (§ 62). The Reasonableness of Prayer: Luke 11:1–13.—This section falls into two divisions: (1) the Lord's Prayer; (2) arguments for answers to prayer drawn from human experience. Vs. 1: The exact time and place we cannot fix. Notice that the request is suggested by two facts, the (often-repeated) example of Jesus and the instruction of John, formerly the teacher of some of the disciples of Jesus. Vs. 2, "when you pray": These words do not mean that one should always use the following phrases, but that one should pray in the spirit and for the kind of things here indicated. What these objects of prayer are may be seen by an analysis of the prayer. How far is it a prayer for spiritual blessings? How far for material things? How far a prayer for thing's for one's self? How far are others included?

The following quotation from Rihbany, *The Syrian Christ*,[1] is in point with reference to the petition "Give us each day our bread for the day" being for "material things":

> Those who know the Oriental's inner life know that from seed-time until harvest, and until the bread is placed on the family board this man's attitude toward the "staff of life" is essentially religious. In the name of God he casts the seed into the soil; in the name of God he thrusts the sickle into the ripe harvest, etc.

Read in the forementioned book, pp. 191–204.

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[1] Published by Houghton Mifflin Co., Boston.

Vs. 5 introduces the first of two arguments in favor of prayer. The first is drawn from the ordinary experiences of neighbors. Vs. 11 introduces the second argument. It is drawn from the impulses of human fathers. They cannot mock their children. Notice how Jesus thus suggests that we may come to appreciate the moral nature of God by a study of the best impulses of men.

187 (§ 63). HOW RESPECTABILITY MAY BECOME HYPOCRISY: LUKE 11:37–54.—Vss. 37–41: For a similar discussion with the Pharisees on ceremonial cleansing see § 45 and par. 145. Vs. 41, "But give your inmost life as charity, and you will immediately find everything clean": i.e., have within yourself personal sympathy and love and you need not worry about ceremonial cleansing. Vs. 42 introduces the first of a series of severe criticisms upon Pharisaism. While rightfully applying the Jewish law of tithing (i.e., giving a tenth; see Deut. 14:22), the Pharisees had allowed a regard for insignificant prescriptions to blind them to the fundamental moral principles of the law. Vs. 44, "unmarked graves, etc.": There was nothing more ceremonially defiling than a corpse (cf. Num. 19:16). By his comparison Jesus implies that the teaching of the Pharisees was likely to injure people without their being aware of it. Vs. 45, "one of the experts in the law": a professional interpreter of the Jewish law. Vs. 46; cf. Acts 15:10. That for which Jesus censures the lawyers is the besetting sin of all legalists in religion (cf. par. 11). Vss. 47, 48: Killing the prophets and building tombs for them is a division of labor! The words are sarcastic. If the Pharisees had really been seeking to honor the prophets, they would have observed their insistence upon the inner life and upon justice and mercy rather than upon forms (cf. I Sam. 15:22; Ps. 51:6, 7; Joel 2:13; Micah 6:8). Vs. 49, "The Wisdom of God": probably means "I, Jesus"; cf. Matt. 23:34 where Jesus says he is going to do what is here described, and I Cor. 1:24, 30. Vs. 51: For Zechariah see II Chron. 24:20–22. Vs. 53: The scribes and Pharisees hope for something treasonable or some expression that will hurt him with the people.

188 (§ 64). THE HIGHER LOYALTIES OF RELIGION: LUKE, CHAP. 12.—Vs. 1, "to say to his disciples first of all": Almost the whole of this chapter is uttered with the immediate practical purpose of strengthening and comforting his disciples in their strenuous, self-

sacrificing service for him (cf., however, vss. 13 and 54). The chapter is a collection of sayings spoken from time to time as occasion called them out. It consists of warnings against devotion to self-preservation and the pursuit of wealth (vss. 1–21); exhortations to trust the heavenly Father under all circumstances (vss. 22–34), and to be active and watchful in the service of the kingdom (vss. 35–48); a forecast of the struggles resulting from a devotion to the principles of the Kingdom of God (vss. 49–53). Key verses for these various topics are 6, 7; 15; 27; 35; 51—great verses which have molded the thoughts and inspired the hearts of Christians through the ages.

Specially notable in this chapter is the concreteness of Jesus' teaching. Dealing with ideas highly spiritual and essentially new to those accustomed to the dry and formal legalism of the Jewish teachers, he finds familiar objects and actions to make every truth plain—the housetops, the sparrows, the hairs of the head, etc.

189 (§ 65). The Inevitable Sorrow Attending Sin: Luke 13:1–9.—We have no certain information as to the two incidents referred to but we know that conflicts often occurred between the turbulent and fanatical Jews and the Roman governors, including Pilate (see esp. Acts 21:30–40). Vs. 1, "The Galileans whose blood Pilate had mingled with that of their sacrifices"—i.e., Galileans who were slain in Jerusalem while they were offering sacrifices—they were in all probability Galilean Zealots who were stirring up rebellion in the capital city. The charge against Jesus (Luke 23:2) is probably a reflection of what had really been done on previous occasions by other Galileans. In commenting upon this incident and the other as to those upon whom the Tower of Siloam fell, Jesus teaches that exceptional suffering is no proof of exceptional sinfulness and opposed the opinion current in his time (and in our own as well) that sickness and misfortune are to be traced directly to a person's sin. A very recent and suggestive treatment of this perennial question may be found in Thornton Wilder's novel, *The Bridge of San Luis Rey*.

Vss. 6–9 contain a parable illustrating the long-suffering of God, but his inevitable punishment of a nation that does not meet its responsibilities.

190 (§ 66). THE SUPERIORITY OF SERVICE TO RELIGIOUS CONVENTIONS: LUKE 13:10–21.—Vs. 11, "a sickness caused by a spirit": a reflection of the Jewish belief that disease was to be referred to demons. Vss. 14–16 contain another of the unanswerable arguments of Jesus against the Pharisaic observance of the Sabbath. He shows that it is a day which no act of mercy can desecrate (cf. par. 94). Vs. 17: Note the sharp contrast between the attitude of the scribes and Pharisees and that of the multitude, whose favor shown to Jesus doubtless quickened the envy and animosity of their former religious leaders. On vss. 18–21 see par. 120*b*, 3.

191 (§ 67). RELIGIOUS PRIVILEGES NOT RELIGIOUS RIGHTS: LUKE 13:22–35.—Vs. 22, "among the towns and villages, teaching": cf. Luke 10:1; 13:10 and note the distinct evangelistic purpose of the journey through Perea in contrast with the retirement of the preceding period devoted to teaching the Twelve (cf. Mark 9:30, 31). "Making his way toward Jerusalem": the other purpose of the journey (cf. Luke 9:51). His own peril and approaching death do not absorb the thoughts of the Good Shepherd. He must "call his own sheep" in Perea (cf. John 10:3).

Vss. 23–30: The question as to how many should be saved, i.e., join the messianic kingdom, receives from Jesus an answer involving: (1) the command to try very hard to enter the kingdom (vs. 24); (2) the exhortation to seek to enter the kingdom before it is too late (vss. 24, 25); (3) emphasis upon the fact that privilege does not diminish obligation (vss. 26, 27); and (4) the prophecy that, to their fearful disappointment, the Jews would not possess the kingdom which they supposed would be theirs (vss. 28–30). The figure is that of a great feast held within a house, entrance to which is dependent upon a genuine acquaintance with the host.

Vs. 31, "Herod": i.e., the tetrarch or governor of Galilee and Perea (cf. par. 138). This conversation therefore must have taken place either in Galilee or Perea. "Wants to kill you": We have no other information to this effect, but rather to the contrary (Luke 23:8). At the same time, Herod might very well have thought of Jesus as a dangerous successor of John the Baptist. The words of the Pharisees, whether a part of a plot or not, seemed intended to induce Jesus to leave the tetrarchy of Herod, and to go into Judea where the Jewish religious leaders had more power and could more easily arrest him (cf. note on vs. 17 above). Jesus saw the danger that threatened him. He refused to hasten his fate and thus leave his work unfinished.

The sadness of the lament over Jerusalem (vss. 34, 35) is intensified by these circumstances. There were never more cutting words than those of the last clause of vs. 33. The one fatal place for the messenger of Jehovah was in the center of Jehovah-worship. Outside of Jerusalem a prophet was safe! Notice again Jesus' supreme trust in his divine mission.

Note throughout Luke, chaps. 11, 12, 13, how Jesus takes incidents and questions which to many were insignificant or irrelevant and makes them the occasion of teaching truth most fundamental, and pertinent to the time.

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192. QUESTIONS AND SUGGESTIONS FOR STUDY.—In studying the teaching of Jesus one should first of all distinguish between the form of a saying which is often that of Hebrew poetry or the unreserved, picturesque speech of the Orient and its real content. Many foolish interpretations have sprung from giving too much prominence to single words and figures of speech (see Rihbany, *The Syrian Christ*, pp. 81–90, 107–39).

(1) What are the chief objects for which Jesus taught his disciples to pray? (2) What arguments does Jesus use to prove that God will answer prayer? (3) What elements in man's nature must in some ways resemble elements in God's nature? (4) How, then, may we grow more like God? (See Matt. 5:43–48.)

(5) What is the charge he brought against the Pharisees in Luke 11:42? (6) Are Christian people ever guilty of the same error? (7) What did Jesus say about the lawyers in vs. 46? (8) Are educated people today liable to the same charge? (9) Quote some expression from a Hebrew prophet which is directly opposed to the spirit of the Pharisees.

(10) What illustrations does Jesus use to show the all-embracing love of God? (11) What is it to "confess" or "acknowledge" Jesus? (12) What does Jesus teach in Luke 12:13–34 about getting rich?

(13) What about the responsibility of Christians in Luke 12:35–48? (14) What do you think was the principal purpose of Jesus in uttering the teachings of chap. 12? (15) Select and commit to memory four or five famous verses which summarize the various teachings of this chapter of Luke.

(16) What does Jesus teach in Luke, chap. 13, about the relation of suffering and sin? (17) What is God's attitude toward a nation that is not living up to its privileges and responsibilities?

(18) What is Jesus' position as to doing good on the Sabbath? (19) What was that of the Pharisees?

(20) Describe the figure Jesus uses in Luke 13:22–30 to set forth the conditions of entrance into the Kingdom of God. (21) What is the great prerequisite? (See vss. 25–27.)

(22) What danger would have threatened Jesus if he had fled from Herod? (23) Why did Jerusalem kill the prophets?

(24) How did the whole Perean ministry show the self-forgetful love of Jesus? (25) Give passages which show his popularity with the people at this time. (26) What unfriendly acts of the scribes and Pharisees are mentioned in Luke, chaps. 11, 12, 13?

193. PROBLEMS TO BE LOOKED UP AND DISCUSSED IN THE CLASS.—1. Should the Lord's Prayer be used in public worship without regard to the moral and religious life of those who repeat it?

2. What are the advantages and what the disadvantages of a fixed form of prayer?

3. Why do good men persecute others?

4. Is Luke 12:51–53 consistent with Luke 2:14?

5. How should a Christian man's accumulation of property differ from that of the man described in Luke 12:16–21?

6. Trace the gradual process by which a Pharisee conscientiously trying to do what he thought right might become a hypocrite.

194. CONSTRUCTIVE WORK.—Write chap. xxi of your "Life of Christ," noting especially the teaching of Jesus as to (1) prayer, (2) wealth, (3) loyal vigilance, (4) self-sacrifice, (5) trust in the fatherliness of God.

195. TOPICS AND PROJECTS.—1. The teaching of Jesus as to wealth; Project 56.

Mathews, *Jesus on Social Institutions*, chap. vi; Peabody, *Jesus Christ and the Social Question*, chaps. iv–vi; Montgomery, *Social Message of Jesus;* Dickie, *The Constructive Revolution of Jesus*, chap. v; McConaughy, *Money, the Acid Test*, esp. the chapter on "Saving."

2. The moral dangers to which religious people are exposed, illustrated by references to the Pharisees.

3. The qualities as a teacher which Jesus displays in Luke, chaps. 11, 12, 13, with a continuation of Project 41.

4. Project 46: "Jesus as an Observer and Lover of Nature, Including Animals." There are several interesting illustrations of this in these three chapters of Luke.

5. Project 19: Dramatization of "The Friend at Night" (Luke 11:5–10).

6. Project 20: Dramatization of "The Rich Fool" (Luke 12:13–21).

CHAPTER XXII

FURTHER TEACHINGS AS TO THE FUNDAMENTALS OF RELIGION

196 (§ 68). As to Love, Humility, and Indifference	Luke 14:1–24
197 (§ 69). As to Counting the Cost of Discipleship	Luke 14:25–35
198 (§ 70). Three Illustrations of God's Love	Luke, chap. 15
199 (§ 71). The Right and the Wrong Use of Wealth	Luke, chap. 16
200 (§ 72). Forgiveness and Responsibility	Luke 17:1–10

196 (§ 68). As to Love, Humility, and Indifference: Luke 14:1–24.—Vs. 1: It is interesting to note that Jesus did not refuse to dine with the Pharisees. But with impartiality he dined also with publicans and irreligious people ("sinners"), and this the Pharisees resented (see Luke 15:2). "One Sabbath": The Jews often feasted on the Sabbath. "Watching him": probably with suspicion as well as curiosity. Vs. 4: The Pharisees apparently were ashamed to air their heartlessness, or, on the other hand, were too morbidly conscientious to say it was lawful thus to break the Sabbath.

Vss. 7–11 are best understood by a reference to the habits of the Jews at elaborate feasts, to which an entire village might be invited. The guests were assigned seats or places (see newer versions) in accordance with their social importance, the most honored being within the house on the raised platform, and the others being given places in the house and the court, while the beggars and the dogs disputed over the fragments in the streets. Unless especially conducted by the host, each guest would take his place according to his own estimate of his importance in the social scale. Jesus uses this social custom as an illustration of the wisdom of humility.

Vss. 12–14 contain advice for hosts. Jesus is not condemning family meals or dinner parties composed of one's friends, but is rather teaching that hospitality should not stop there. Not only meet your bosom friends but also at times give free reins to unselfish human feeling; be a "friend to man."

Vss. 15–24 contain a parable suggested by the complacent remark of vs. 15. Jesus apparently saw that the speaker judged that the Jews would unquestionably have a share in the "great feast" of the kingdom. The parable was intended to show that no people had a monopoly of the divine favor. On the general principle of interpreting the parable see pars. 121, 122. It is customary among the Arabs to send out two invitations to a great feast, one several days before the event and one on the morning of the appointed day. If the guest disregards the second invitation, it is deemed a deadly insult.

197 (§ 69). AS TO COUNTING THE COST OF DISCIPLESHIP: LUKE 14:25–35.—The illustrations of Jesus here contained were intended to prevent the multitudes from taking him as the Christ of their mistaken hopes. The Kingdom of God involved sacrifice, and no man should join it unless he was ready to endure suffering. His words, therefore, are a plea for calm forethought on the part of any person who is considering really becoming his disciple (cf. Luke 9:57–62). On the intense forms of Eastern speech such as "hating" in vs. 26 and "say goodbye to all he has" in vs. 33 see par. 192, first part.

198 (§ 70). THREE ILLUSTRATIONS OF GOD'S LOVE: LUKE, CHAP. 15.—The three parables contained in this chapter have one teaching in common: God rejoices at the repentance of any man, be he never so humble or depraved. The occasion of the teaching is given by Luke in vss. 1, 2. To appreciate the attitude of the Pharisees see John 7:49. The elements to be noted in each parable are: (1) something apparently of inferior value is lost, (2) is found, and (3) its recovery is a source of joy.

Vs. 5, "he puts it on his shoulders, with joy": It is thus that the Good Shepherd (John, chap. 10) is represented in the early Christian art of the catacombs at Rome (see Farrar, *The Life of Christ as Represented in Art*, pp. 37–49).

> The infant Church! of love she felt the tide
> Stream on her from her Lord's yet recent grave.
> And then she smiled; and in the Catacombs,

With eye suffused but heart inspired true,
On those walls subterranean, where she hid
Her head 'mid ignominy, death, and tombs,
She her Good Shepherd's hasty image drew.
—Matthew Arnold

And this picture of Jesus has not lost its power over the heart of the modern church. Witness the popularity of the hymn "The Ninety and Nine."

Vss. 8–10: This parable becomes a little more intelligible when one recalls the windowless houses of the masses in Christ's time, and the habit among poor women of wearing their little fortunes strung about their heads.

Vss. 11–32 contain perhaps the choicest parable spoken by Jesus. But it is a parable, and is not to be treated in any other way than the other two. It cannot safely be used to illustrate more than the same precious teaching as to God already given in vss. 7 and 10. But, at the same time, it is far more eloquent than either of the other two parables. It is a son that was lost, a father that rejoiced. Vs. 12, "give me my share of the property, etc.": It was customary for an aging father to divide his property among his sons before his death. The younger son was, therefore, asking only that the act be anticipated in his case. He would have received one-third of the estate (Deut. 21:17). Vs. 16, "pods" ("husks"): the horn-shaped pods of the carob tree.

Vs. 17, "came to himself": The father could not find him, for he was lost, but the son, unlike the sheep or coin, could find himself. Note the consistency of the portrait: The very physical craving that had led him through extravagance into misery now leads him toward home. Vs. 20, "And he got up and went to his father": It was not enough to be sorry or even to picture himself in his old home; his will must move him to action. This constitutes repentance. Vss. 22–25: The father's impulsive forgiveness and joy mark the culmination of the parable.

Vss. 25–32, with their striking portrait of a selfish, Pharisee-like man's inability to think of anyone but himself or see anything but the dark past of his brother, only make the father's love and gladness over the recovered son the more attractive. And God loves, like the father, both sorts of sons.

199 (§ 71). THE RIGHT AND THE WRONG USE OF WEALTH: LUKE, CHAP. 16.—The Parable of the Unjust Steward (Manager) enforces the power of wealth to make friends. Vs. 6, "agreement" (bond): probably better, "lease," according to which the rent was to be paid in the produce of the soil; "write fifty": i.e., write fifty in the lease instead of the hundred mentioned in the first part of the verse. (Goodspeed translates the unusual word "bath," equal to about eight gallons, into our familiar term "gallon"; the word "measure" of the Revised Version hardly translates it at all.) By thus reducing the rent the agent would claim a share in the gain coming to the tenant (vs. 4). Vs. 8, "his master praised the dishonest manager": The commendation does not make the man's action honest, but simply calls attention to the fact that the agent had shrewdly used property to gain friends. Vs. 9: Note carefully the reading of the new version; "mammon of unrighteousness": treasure or property, called "of unrighteousness" because the prevailing use of wealth is unrighteous; so we use "filthy lucre" as a general term for money; "into the eternal dwellings": i.e., heaven. With vs. 9 Jesus lifts the thought to a higher plane. "Use your money so justly and helpfully," says he, "that when you have to leave it at death, you will be gladly received in my Father's house of many rooms [abiding places]" (see John 14:2). Vss. 10–13: The "very small matter" is money; the "large one" is spiritual gifts and duties. These are the "true riches." Money does not permanently belong to you but the eternal true riches do. Use money wisely but do not serve it; serve God.

Vss. 14–18 are a collection of sayings of Jesus not closely connected in thought. Note the contempt shown by the Pharisees for the teaching of Jesus as to the right use of wealth, and his terrible accusation of wilful hypocrisy (vss. 14, 15), both in the use of money and in the matter of divorce (vs. 18). (Cf. Matt. 5:17–20, 27–32; Mark 7:11–13.) On vs. 16 see par. 111*b*.

Vs. 19–31: In this parable Jesus teaches the penalty of a selfish use of wealth. It is intended to set forth the certain punishment of such a use. Vs. 23: At this point begins the use of terms and ideas as to the future life current among the Jews. Their use by Jesus was in line with his constant adaptation of truth to the minds of his hearers (pars. 120*a*, last half; 126, 3, 4) and by no means warrants our taking this story as a true picture of the future life. Vs. 25 contains one of the chief elements in the story, vss. 27–31, its application to the people. The teaching is: Moses and the prophets alike taught the duty of caring for the poor. If the Jews did not follow such teachers, their case was hopeless. Nothing could lead them to more generous action—not even a man sent back from death. Thus does Jesus answer the scoffings of vs. 14. Wealth selfishly used brings not only misery in this world to those who are poor, but misery in the next to the selfish rich.

200 (§ 72). FORGIVENESS AND RESPONSIBILITY: LUKE 17:1–10.—Vss. 1–4: Jesus here insists on two great elements of his teaching: the sin of making the moral life harder for others (cf. Matt. 18:6, 7; Mark 9:42) and the duty of forgiveness. Vs. 3, however, makes it plain that Jesus does not intend that the most forgiving person shall blind himself to the fact of sin.

In vss. 5–10 are contrasted two opposite conceptions of religion. Vss. 5, 6 set forth that of Jesus himself, faith; and vss. 7–10 that of the Pharisees, fulfilment of commands. In the Parable of the Master and the Slave Jesus illustrates the life of faith from the attitude of an Oriental master to his slave in Jesus' day. He expressed no approval of that attitude but simply uses the facts as they were. As the master values lightly in his slave the mere fulfilment of orders, so does the man of faith in his own life. His faith impels him to do his best regardless of orders or rules. To live the ideal life taught by Jesus, one needs to have within one's self an active principle which will prompt to deeds, rather than to submit to a lawgiver who will enforce the precise rule of the hour. In the man of faith there is a power which is immeasurable; in the man of mere obedience, ability simply to perform tasks.

201. QUESTIONS AND SUGGESTIONS FOR STUDY.—(1) What was the objection of the Pharisees to Jesus' healing a man on the Sabbath? (2) How does Jesus justify his act of mercy? (3) What virtue does Jesus enforce by his words about finding one's seat at a dinner? (4) Should one be humble for the sake of being rewarded? If not, why should one be so? (5) What does Jesus teach about the real nature of hospitality? (6) What parable does Jesus use to teach who will be-

come members of the Kingdom of God? (7) In the parable who are represented by the man who made the supper, the invited who made excuses, the poor, and the maimed?

(8) How does Jesus enforce the need of counting the cost before following him? (9) What is the relation of self-sacrifice to love?

(10) What truth do the three parables of Luke, chap. 15, teach? (11) What different aspects of this truth does each parable illustrate? (12) Show that the attitude of the Pharisees was that of the elder brother. (13) Recall other sayings of Jesus in which God's love is taught.

(14) Give the Parable of the Dishonest Manager and point out the one truth that it illustrates. (15) How can money be best used? (16) What was the attitude of the Pharisees toward the teaching of Jesus as to the right use of wealth? (17) Contrast the attitude of Jesus toward the law with that of the Pharisees. (18) How does Jesus illustrate the misery that comes from a selfish use of wealth? (19) How the fact that poverty is not the worst evil in life?

(20) How does Jesus show that he would not have readiness to forgive make us look lightly on sin? (21) How does the feeling of the man of faith toward the carrying-out of commands differ from that of the Pharisee?

202. PROBLEMS TO BE LOOKED UP AND DISCUSSED IN THE CLASS.—1. Mention instances that you have seen in which Christian churches have used less foresight and shrewdness than is used in good business establishments (Luke 16:8).

2. In the light of Luke 14:10 and 11 under what conditions should a Christian man become a candidate for public office?

3. Why, in the Parable of the Lost Son, did the father give his inheritance to his wayward son?

4. What can be said for the elder brother in this parable?

5. Suppose another son had taken his share of the property, had set up in business and made a million dollars by grinding down his employees. Would he have needed repentance? Would he have been so likely to repent as the hungry man who had wasted his money? On what condition would his father have forgiven him?

203. CONSTRUCTIVE WORK.—Write chap. xxii of your "Life of Christ," bringing out clearly:

1. His criticisms on the Pharisees.
2. His intense love toward the humble and the lost.
3. His teaching on the right use of wealth.

204. Topics and Projects.—1. "The Good Shepherd in Literature and Art" (Project 9*b* continued).

2. Dramatization of Luke 14:15–24; Project 21: "The Wedding Feast."

3. Dramatization of Luke 15:8–10; Project 22, "The Lost Coin."

4. Dramatization of Luke 15:11–32; Project 23: "The Lost Son."

5. Dramatization of Luke 16:1–13; Project 24: "The Unrighteous Steward."

6. Further study of Project 39: "The Kingdom of Heaven."

7. Project 45: "Food and Meals in the Gospels."

8. Continue the study of Project 52: "The Origin and Development of the Hostility of the Jewish Rulers to Jesus."

9. References in the gospels to specific occasions on which Jesus dined with Pharisees; on which he dined with publicans and sinners.

CHAPTER XXIII

RELIGION IN ACTION

205 (§ 73). AN ILLUSTRATION OF THANKFULNESS
LUKE 17:11–19
206 (§ 74). THE DANGERS OF WORLDLINESS AND PROCRASTINATION
LUKE 17:20–37
207 (§ 75). PERSISTENT PRAYER
LUKE 18:1–8
208 (§ 76). THE SUPERIORITY OF HUMILITY TO SPIRITUAL PRIDE
LUKE 18:9–14
209 (§ 77). THE VALUE OF THE FAMILY
MATT. 19:3–12 MARK 10:2–12
210 (§ 78). THE RELIGION OF THE CHILDLIKE SPIRIT
MATT. 19:13–15 MARK 10:13–16 LUKE 18:15–17
211 (§ 79). THE DANGERS OF WEALTH AND SELFISHNESS
MATT. 19:16—20:16 MARK 10:17–31 LUKE 18:18–30

205 (§ 73). AN ILLUSTRATION OF THANKFULNESS: LUKE 17:11–19.—Vs. 11, "On his way to Jerusalem he passed through Samaria and Galilee": or, as in the American Revised Version, "along the borders of Samaria and Galilee." This language would be appropriate after Luke 9:56, and would indicate that Jesus, after being refused passage by the Samaritans (Luke 9:53), passed along the northern boundary of Samaria and the southern boundary of Galilee to the Jordan which he crossed (Mark 10:1). The actual chronological order of the events in this portion of Luke's Gospel, 9:51—19:28, is very uncertain. Vs. 14, "show yourselves to the priests": see Lev. 14:2. Vs. 17, "where are the other nine?": Their ingratitude not only deprived them of the richest blessings but brought a pang to the heart of their deliverer. Vs. 18, "foreigner": cf. "Samaritan," vs. 16, and par. 180.

Vs. 19, "your faith has cured you": The incident illustrates again the principle, repeatedly exemplified in the gospels, "according to your faith be it unto you" (cf. pars. 129, 130). What men believed (cf. vs. 14, last half) Jesus could do for them he wrought; for the nine who believed he could heal leprosy, physical healing; for the tenth who was quickened through gratitude to a larger faith, a corresponding spiritual blessing. Men's faith never outran, never outruns, the ability of Jesus, or God's willingness, through him, to bless them.

206 (§ 174). THE DANGERS OF WORLDLINESS AND PROCRASTINATION: LUKE 17:20–37.—The first part of this section deals with the question so interesting to all Jesus' contemporaries: When will the Kingdom of Heaven come, and what are the signs of its coming? Jesus' first answer is that it does not come with watching for it, i.e., they will not see it who think to find it by searching for it; which is illustrated in the fact that, while they were asking when it would come, it was already present. Vs. 21, "within you": The Greek here may also be translated "among you." By this statement Jesus corrects the false idea of the kingdom as a new political régime, to be set up on some certain day, and presents the kingdom rather as a new moral order which has already begun (cf. pars. 104 and 120*b*). Vs. 22: Note that the preceding verse is addressed to the Pharisees; what follows, to the disciples. Vss. 26–32: The coming of the Son of man will be unexpected, and only those who have watched and wisely prepared will be safe. Delay will certainly be fatal. In these verses we see men engrossed in the immediate needs of everyday life but careless of impending spiritual realities. Vs. 37, "wherever there is a dead body, the vultures will flock": i.e., where corruption is, there judgment will fall. Note the omission of vs. 36. It is not found in the best manuscripts.

207 (§ 75). PERSISTENT PRAYER: LUKE 18:1–8.—This parable connects itself with the coming of the Messiah, because that coming was thought of as bringing deliverance of the righteous from their oppressors. The teaching of the parable is stated in vs. 1, that men ought always to pray, and not to faint; if even an unjust judge will give justice at length, how much more certainly will the righteous God; therefore, though he seem to be silent, men ought to trust and wait.

208 (§ 76). THE SUPERIORITY OF HUMILITY TO SPIRITUAL PRIDE: LUKE 18:9–14.—The publican, a confessed and penitent sinner, who can only cry for mercy, is more acceptable to God, possesses more that God approves, than the Pharisee, performing all the duties of

morality and religion according to the strict standard of his strict sect, but lacking humility. The parable is an expanded form of Jesus' teaching: "Blessed are the poor in spirit, for theirs is the kingdom of heaven" (Matt. 5:3; see also Ps. 51, esp. vs. 17).

> The tumult and the shouting dies,
> The captains and the kings depart:
> Still stands thine ancient sacrifice,—
> An humble and a contrite heart.
> Lord God of hosts, be with us yet,
> Lest we forget,—lest we forget!
> —KIPLING, "Recessional"

209*a* (§ 77). THE VALUE OF THE FAMILY: MARK 10:2–12.—Vs. 2, "whether a man should be allowed to divorce his wife," not "is it lawful," as in the Revised Version. Of the mere legality of divorce, which was the husband's own act, not as with us that of a court, there could be no question. Vs. 5, "On account of your perversity": i.e., since the Israelites of his day had not yet come to feel the wrong that was done by divorce, Moses did not prohibit but regulated it (cf. Deut. 24:1). Whether Moses did rightly and wisely in adjusting the law to the moral standards of the time Jesus does not say. He only states the fact that the law of Moses did involve such a concession (see par. 120*a*, last part). Vs. 9, "What God has joined together": The principle enunciated here is that marriage is right because based on the nature of men and women as bestowed upon them by God, and that divorce is wrong because counter to this divinely implanted nature.

209*b* (§ 77). MATT. 19:3–12.—Vs. 3, "for any cause": An addition to the question as found in Mark which changes somewhat its color. As Mark gives it, the question pertains simply to Jesus' attitude toward a statute of the Mosaic law (cf. Mark's vs. 2, "to test him"). In Matthew it takes the form which it had in the controversies of Jesus' day. Two great teachers, both Pharisees, and living just before the time of Jesus, took opposite ground on this question, Shammai holding that a man ought to divorce his wife only if she were guilty of adultery, Hillel teaching that he might do it for anything in her that displeased him, even for burning his dinner. Jesus' answer in Matthew corresponds also to this form of the question, including the words "on any ground but her unfaithfulness" (vs. 9), by which Jesus in effect sides with the stricter view of Shammai. This exception is also found in the teaching of Jesus reported in Matt. 5:31, 32. On the principles of Jesus' teaching here see Mathews, *Jesus on Social Institutions*, chap. v.

210 (§ 78). THE RELIGION OF THE CHILDLIKE SPIRIT: MARK 10: 13–16.—Vs. 13, "children," not "little children": The word is broad enough to cover children up to twelve years old (Mark 5:39), or perhaps older. It is certainly fitting that Mark should picture Jesus as blessing children immediately after defending marriage as ordained by God and showing the value and beauty of family life. Vs. 14, "for the Kingdom of God belongs to such as they": The quality of childlikeness, receptivity, and trustfulness, whether found in a child or an adult, is a necessary condition of obtaining the blessing of the kingdom. And this thought is further emphasized in vs. 15, which Matthew omits here, but gives in substance in 18:3. Vs. 16 is peculiar to Mark and is most valuable as indicating Christ's physical expression of the spontaneous joy he found in the loveliness of childhood. Jesus felt what Beecher described as "the ineffable bounty of God in little children that fill the eyes with such delight that one might for hours ask only to gaze upon them" (see also Longfellow, "Children"). There could perhaps be no better comment on this whole passage than an extract from the funeral address upon Henry Ward Beecher by Rev. C. H. Hall in Plymouth Church.

> On his last Sunday evening in this place, two weeks ago, after the congregation had retired from it, the organist and one or two others were practising the hymn,
>
> I heard the voice of Jesus say,
> Come unto me and rest.
>
> Mr. Beecher remained and listened. Two street urchins were prompted to wander into the building, and one of them was standing gazing up at the organ. The old man, laying his hands on the boy's head, turned his face upward and kissed him, and with his arms about the two, left the scene of his triumphs, his trials, and his successes, forever. It was a fitting close to a grand life, the old man of genius and fame shielding the little wanderers; great in breasting traditional ways and prejudices, great, also, in the gesture so like him, that recognized, as did the Master, that the humblest and the poorest were his brethren. We bid him here farewell, but, to me oftenest will come the vision of him passing out of

yonder door with his arm about the boys, passing on to the city of God, where he hears again the familiar voice of the Master saying, "Of such is the Kingdom of Heaven."—ABBOTT AND HALLIDAY, *Henry Ward Beecher*.

211*a* (§ 79). THE DANGERS OF WEALTH: MARK 10:17–31.—Vs. 17, "a man came running up to him and knelt at his feet": The action here described indicates earnestness, enthusiasm, and sincerity and helps us to understand why Jesus loved him (vs. 21). Vs. 18: All goodness is in God, and in others only through fellowship with God. Jesus does not deny his own fellowship with God and consequent goodness, but turns the young man's thoughts from the doing of external acts to God and that fellowship with him, without which there is no eternal life.

Vs. 21, "Jesus looked at him and loved him": an unveiling of the heart of Christ, throbbing with desire for the help of this young man, his fellow, and not in age alone. "There is one thing that you lack": Even the love of Christ does not blind him to the fact that the young man's weakness is an inordinate trust in riches (vs. 24). Self-sacrificing love, shown by the giving-up of his wealth, can alone bring him into fellowship with God and thus insure eternal life. "Be a follower of mine":

> It was a love invitation. The eager desire of the young man drew from Christ this sympathy. He threw open the doors of the morning in his face and let it shine like sunrise on the young man, and loving him, he let him see that he loved him. "Come and be mine," he said. It was the opening of the harbor of the Savior's heart to the young man. Had he accepted that loving invitation, there would have been one more star in the galaxy of heroes.—HENRY WARD BEECHER, *Life of Christ*, chap. xxvii.

Vss. 23–31 are evidently suggested by the case of this young man, and deal with the possession of riches as a hindrance to entering the kingdom. Vs. 25, "the eye of a needle": The phrase is to be taken literally, not as referring to a gate thus called; the whole expression is a forcible and impressive hyperbole. Vs. 30, "will receive: now in this life a hundred times as much" not arithmetically, but in real value to the man. Godliness is a hundred fold more profitable than selfishness, even for this life. With the rich man mentioned above compare the two other rich men described by Jesus in Luke 16:19–31 and 12:17–21.

211*b* (§ 79). MATT. 19:16—20:16.—The Parable of the Laborers in the Vineyard, added here in Matthew (20:1–16), illustrates the saying, "But many shall be last that are first; and first that are last," which precedes it and follows it (19:30; 20:16). God will be righteous and faithful to his promises in his awards: but he himself is judge of what each man ought to receive. He bases his judgment not alone upon the length of service and external results achieved, but upon attitude of mind and motive for action. The career of Paul who came into Christian work so long after them must have reminded the other apostles of this parable. It should be noted that some did not work earlier because they had no chance ("nobody has hired us," vs. 7). The parable finds constant illustration in life, and its lesson is one most needful to be learned.

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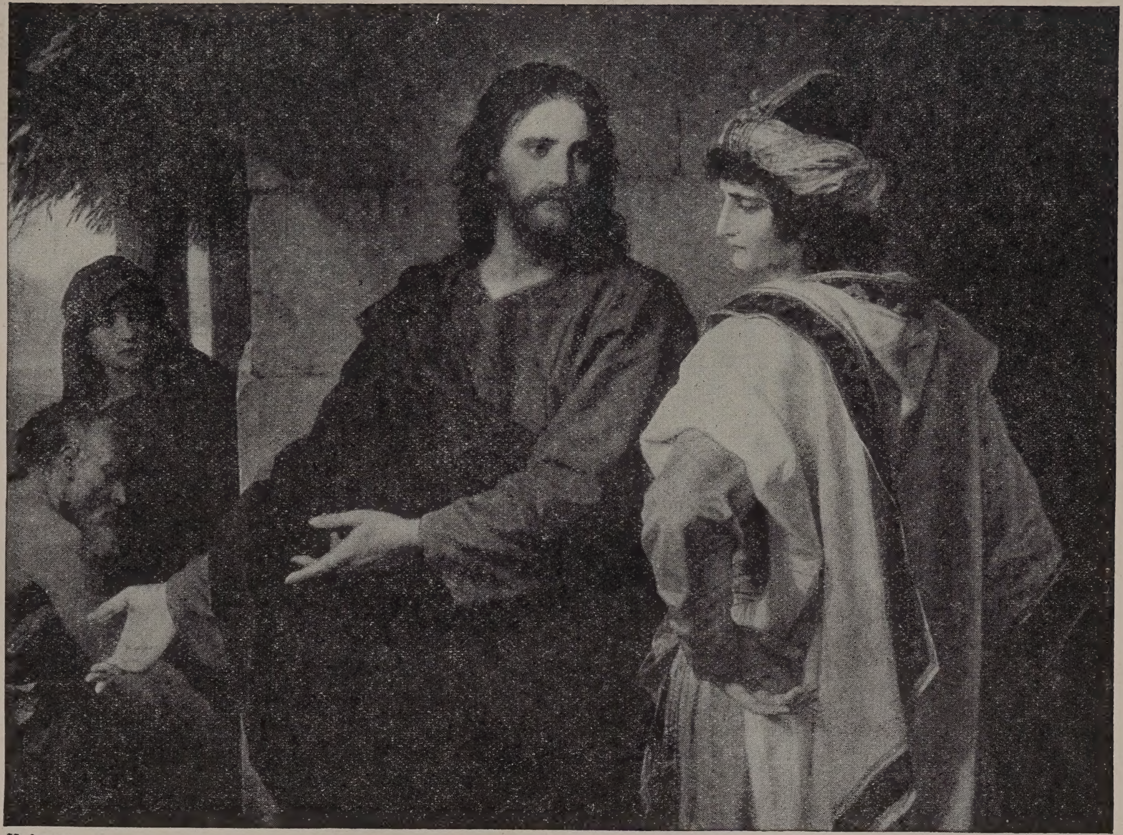
212. QUESTIONS AND SUGGESTIONS FOR STUDY.—(1) Tell the story of the ten lepers. (2) What is the meaning of Jesus in Luke 17:19? (3) In what respects did the tenth man differ from the other nine? (4) What general principle of Jesus' relation to men does the narrative illustrate? (5) What is the effect of the expression of our gratitude upon other people? (6) What is the effect of the feeling of gratitude and its expression upon ourselves?

(7) With what question does Luke 17:20, 21 deal? (8) Explain the meaning of Jesus' answer to the Pharisees, and the error it was intended to correct. (9) What great truth does Jesus teach in vss 22–37 respecting the coming of the Son of Man in judgment? (10) Is such a coming to be prepared for by calculating its time, or by a right life? (11) What is the teaching of the Parable of the Unrighteous Judge (Luke 18:1–8)?

(12) Relate Jesus' Parable of the Pharisee and the Publican. (13) Explain its meaning. (14) Commit to memory Luke 18:14, latter half. (15) How may a man who is conscious of high character and good deeds keep himself humble? (See I Cor. 3:4–7; 10:10–12; Matt. 23:23.)

(16) What question did the Pharisees put to Jesus concerning divorce in Mark 10:2? (17) What was Jesus' answer as given in Mark? (18) Explain the form of the question and answer as given in



Hofmann

CHRIST AND THE RICH YOUNG MAN

Matthew. (19) To what fundamental fact as to human nature does Jesus appeal as the basis of his answer in both gospels? (20) Under what circumstances may a law be less perfect than the moral sense of the lawgiver?

(21) Tell the story of Jesus and the children as recorded in Mark 10:13–16. (22) What words and what action recorded in Mark indicate that Jesus found pleasure in their presence? (23) What reason have we to be grateful for the companionship and influence of children? (24) In what respects are they like the ideal citizen of the Kingdom of God?

(25) Tell the story of the rich young ruler. (26) What was the character of this young man? Give evidence to support your answer. (27) Why did Jesus command him to sell all that he had and give to the poor? (28) Would Jesus give the same command to everybody? Justify your answer. (29) Does Jesus condemn the possession of wealth? If not, just what is it that he declares dangerous to spiritual life? (30) How may men of wealth guard against this danger to their own souls? (31) How does the incident of the rich young ruler reveal the character and feelings of Jesus? (32) What is part of the "hundred times" that men receive who have made sacrifices for Christ (Mark 10:29, 30)? Illustrate your answer by concrete examples. (33) What is the connection between Matt. 20:1–16 and what precedes? (34) What is the teaching of the parable in these verses as to the difference between divine and human judgment? (35) What essential likeness was there in the moral attitude of all the laborers in the vineyard?

213. PROBLEMS TO BE LOOKED UP AND DISCUSSED IN THE CLASS. —1. Must we wait for people to be grateful before we help them?

2. Suppose persons benefited are not grateful; should we help them again?

3. Is it true that "words are cheap" when they express gratitude?

4. In what different ways may gratitude be expressed?

5. Can prayer compel God to give us what we want?

6. What can be said in defense of the prayer of the Pharisee in Luke 18:11–12? In what was it defective?

7. What is humility? Is it depreciating ourselves or putting the true value upon ourselves?

8. Is divorce always wrong?

9. Are children typical Christians in every respect?

10. As a rule, which is the better evidence of the Christian spirit, the giving of money or the giving of service?

11. Referring to the Parable of the Laborers in the Vineyard, how much recognition and reward should we give to men who have had no chance in early life but later have proved their mettle? Name some men of this type.

214. CONSTRUCTIVE WORK.—Write chap. xxiii of your "Life of Christ," stating very briefly what Christ taught in each section. The incidents which accompany Christ's teaching are in this chapter especially indicative of his character, and of his feelings at the time of the incident. Show this in your narrative, and also the wonderful way in which he met the problems of many different people.

215. TOPICS AND PROJECTS.—1. Some literary treatments of childhood that are in harmony with Mark 10:13–16.

See, e.g., Wordsworth, "Intimations of Immortality," "Alice Fell," "Lucy Grey," and "We Are Seven"; several poems of Longfellow and Whittier; George Eliot, *Silas Marner;* and many passages in the works of Charles Dickens. See also Scudder, *Childhood in Literature and Art;* Annie Payson Call, *Power through Repose*, chap. xi; Dorothy Canfield, *The Bent Twig;* Frances Hodgson Burnett, *The One I Knew the Best of All;* Edith Wharton, *The Children.*

2. Specific instances of gratitude or ingratitude on the part of those who received favors from Jesus.

3. A study of gratitude: (*a*) in the family (Will Carleton, "Over the Hills to the Poorhouse"; Kathleen Norris, *Mother*); (*b*) in the nation (Mary Antin, *The Promised Land;* volunteering in the World War; the Hall of Fame at New York University); (*c*) in the college (Daniel Webster's Speech in the Dartmouth College Case, the affection shown for old teachers, the recent campaigns among alumni for increased endowment).

4. Project 8: In recent lessons we have had the following subjects, favorites with artists: "The Good Samaritan," "In the House of Martha and Mary," "The Ninety and Nine," "The Lost Son," "The Pharisee and the Publican," "Christ Blessing Little Children," "The Rich Young Man."

5. Project 25: "The Pharisee and the Publican" (dramatized).

6. Project 28: "Jesus Blessing the Children" (dramatized).

7. Projects 35 and 36: "The Influence of Jesus." This chapter especially suggests his influence in promoting the sentiments of gratitude, humility, childlikeness, love in the family, and the generous use of wealth.

8. Project 39: "The Kingdom of Heaven." Several most interesting additions to the teaching of Jesus.

9. Projects 41*a* and *b:* "The Sympathy of Jesus" and "Jesus as a Story-Teller." In this lesson are three parables and several illustrative incidents.

10. Project 47: "Jesus as an Observer and Lover of All Sorts of Human Beings."

11. Project 51: "How Jesus Looked."

CHAPTER XXIV

THE LAST TEACHINGS OF THE PUBLIC MINISTRY

216 (§ 80). The Shadow of the Cross
Matt. 10:17–19 Mark 10:32–34 Luke 18:31–34
217 (§ 81). The Ambition of the Disciples
Matt. 20:20–28 Mark 10:35–45
218 (§ 82). Jesus Accepts Publicly the Messianic Title
Matt. 20:29–34 Mark 10:46–52 Luke 18:35–43
219 (§ 83). The Remarkable Conversion of Zacchaeus
Luke 19:1–10
220 (§ 84). The Rewards of Faithful Service
Luke 19:11–28

216 (§ 80). The Shadow of the Cross: Mark 10:32–34.—Vs. 32, "Jesus walked ahead of them, and they were in dismay, and those who still followed were afraid": evidently because of something of intensity and determination in his manner (cf. par. 162). Vs. 33, "will hand him over to the heathen": a new element not contained in previous predictions (Mark 8:31; 9:31; Luke 17:25), yet a necessary consequence of the political status of Judea since the Jewish court did not possess the power of life and death. Matthew's word "crucify" (20:19) is a reference to the Roman mode of punishment. Luke (18:34) emphasizes the complete failure of the Twelve to understand what he told them about his death.

217 (§ 81). The Ambition of the Disciples: Mark 10:35–45.—Vs. 37, "let us sit, one at your right hand, and one at your left, in your triumph": a request which shows both that the disciples still looked for a political kingdom and that these two at least still cherished a selfish ambition to outrank their fellow-apostles—the first an intellectual error, the second a grave moral fault. Vs. 42, "those who are supposed to rule the heathen, lord it over them": exercise arbitrary authority, ruling for their own advantage, not for the benefit of the ruled. Vs. 43, "but it is not to be so among you": Jesus reverses wholly the common conception of the business of a

ruler. The ruler is to serve the ruled; eminence is to be attained by service. "Must be your servant": see par. 171*a*. Vs. 45, "for the Son of Man himself has not come to be waited on, but to wait on other people": Jesus is setting forth himself and his conduct as the pattern of life for his disciples (cf. Mark 8:34, 35, and the notes in par. 162). Jesus has one principle and purpose in life for himself and his followers.

It is inspiring to think that through the "constraining love of Christ" more than one of the "rulers over the Gentiles" has been first in being "servant of all." Such was William the Silent, the Dutch hero whose "life was a noble Christian epic."

> He went through life bearing the load of a people's sorrow upon his shoulders with a smiling face. Their name was the last word upon his lips, save the simple affirmative with which the soldier who had been battling for the right all his lifetime, commended his soul in dying to his great captain, Christ. The people were grateful and affectionate, for they trusted the character of their "Father William," and not all the clouds that calumny could collect ever dimmed to their eyes the radiance of that lofty mind to which they were accustomed in their darkest calamities to look for light. As long as he lived he was the guiding star of a whole brave nation, and when he died the little children cried in the streets.—JOHN LOTHROP MOTLEY, *The Rise of the Dutch Republic*, last chapter.

218 (§ 82): JESUS ACCEPTS PUBLICLY THE MESSIANIC TITLE: MARK 10:46–52.—Vs. 46, "and they came to Jericho": drawing near therefore to the end of his journey to Jerusalem (cf. Mark 10:32). Jericho is only fifteen miles from Jerusalem. It is five miles west of the Jordan and five north of the Dead Sea. Situated in the deep gorge of the Jordan the city is not only low but cut off from cooling breezes, and therefore intensely hot.

Vs. 47, "Jesus, you Son of David": Note that Bartimaeus uses a messianic title; cf. the first verse of the Psalm of Solomon in par. 44. Jesus does not object to its use; the time is near when he will openly declare himself the Messiah. Vs. 52, "your faith has cured you": cf. pars. 129, 130, and 205. The blind man proved his faith by his surprising earnestness and importunity (cf. Luke 11:5–10). The throng was great (vs. 46); he was only a poor beggar, unable to reach the side of Jesus because of his blindness. There were and are great numbers of blind people in the East as needy as Bartimaeus. The crowd was unsympathetic at first (vs. 48), and yet he got the blessing he craved. It would be well to picture the scene and the narrative at its various stages, noting the graphic touches of Mark (e.g., in vs. 50), and reading the hymn, "Jesus of Nazareth Passeth By," with Longfellow's "Blind Bartimaeus."

219 (§ 83). THE REMARKABLE CONVERSION OF ZACCHAEUS: LUKE 19:1–10.—Vs. 2: With this whole story compare the call of Matthew and the comment as given in par. 91. Note that Zacchaeus was not only a leading tax-gatherer but that the export and import customs were very large at Jericho, both because it is on a main-traveled through route and because its own productions are abundant and valuable. All this explains his wealth. But his wealth made him all the more detested by his Jewish fellow-countrymen. Vs. 4, "sycamore tree": not the tree going by that name in this country, but the fig-mulberry, a shade tree of dense foliage often growing by the wayside in Palestine. Its branches come out near the ground and spread widely. Vs. 5, "I must stay at your house": The rabbis would not have thought of making such a proposal, for Zacchaeus was a social outcast (cf. vs. 7). It was the fraternal spirit of Jesus that won Zacchaeus.

> The sympathy of Jesus was fellow-feeling for all that is human. He did not talk to Zacchaeus "about his soul," he did not preach to him about his sins, he did not force his way into his house to lecture him, he simply said, "I will abide at thy house," thereby identifying himself with a publican: thereby acknowledging a publican for a brother. Zacchaeus a publican? Zacchaeus a sinner? Yes; but Zacchaeus is a man. His heart throbs at cutting words. He has a sense of human honor. He feels the burning shame of the world's disgrace. Lost? Yes—but the Son of Man, with the blood of the human race in his veins, is a Brother of the lost.—F. W. ROBERTSON, *Sermons* (1st ser.), Sermon V.

Vs. 8, "Zacchaeus stopped ("stood" [R.V.])": The phrase suggests the definiteness and seriousness of his statement; it was not a passing remark. He evidently knew something of the teaching of Jesus. Perhaps the fact that everyone called him "an irreligious man" ("a sinner" [R.V.]) (vs. 7) stung him. "I will give": not a reference to a past custom, but a promise for the future. On restoring goods taken by fraud see Exod. 22:1, 4, 7; II Sam. 12:6. Vs. 9: Notice that Jesus does not demand that he give away the other half of his property, and cf. Mark 10:21. "Son of Abraham": i.e., an "Israelite indeed" (cf. John 1:47; 8:39; Rom. 2:28, 29), though despised by his fellow-countrymen. Vs. 10: The words of this verse are among the most precious that ever fell from the lips of Jesus; all the more so because he had just shown that he meant all he said (cf. the same teaching in pars. 112 and 198).

220 (§ 84). THE REWARDS OF FAITHFUL SERVICE: LUKE 19:11–28.—Vs. 11, "because he was near Jerusalem, etc.": Some of the followers of Jesus evidently thought that, amid the crowds of the coming Passover at Jerusalem, Jesus would declare himself the Messiah and head a revolution. The teaching of this parable is that of patient faithfulness with its accompanying reward, as over against disloyalty with its resulting punishment. Note that the nobleman in the parable is dealing with two groups: (1) "his slaves" and (2) much more briefly "his countrymen" (see vss. 14 and 27). But the teaching of the parable is the same for both groups: Patient activity wins the rewards of the kingdom, not sudden violence. Vs. 12, "a nobleman, etc.": very possibly a reference to Archelaus, son of Herod the Great, and his journey to Rome to obtain a kingdom (Matt. 2:22 and par. 51; Jos., *Ant.*, xvii, 8, 1; 9, 3; 11, 4, or any Bible dictionary, perhaps under "Herod"). The sight of a palace erected at Jericho by Archelaus may have recalled to Jesus and his hearers events which happened more than twenty-five years before. Vs. 13, "each twenty dollars" or a mina: Not five dollars as the word "pound" in the Common Version implies. Vs. 22: The attitude of the "wretched slave" ("wicked servant") would be impossible for an earnest, faithful man. Vs. 26 is designed to fix itself in memory from its paradoxical form. It contains the core of the teaching of this parable for all men in all times and places. Consider, in the light of the whole parable, how "from him that hath not even that which he hath" can be taken.

221. CHARACTERISTICS OF THE PEREAN MINISTRY.—There is a striking diversity in the space given to this ministry in the several gospels. Mark's record occupies one chapter, Matthew's two, while Luke's extends through ten chapters, and contains many of the most interesting events of Jesus' life and some of his most precious teachings.

Throughout this whole time we find Jesus preparing himself and his inner circle for the end and consummation of his ministry at

Jerusalem during the coming Passover. This inevitable result of the growing rancor of the leaders of the nation is forever in his thoughts and constantly affecting his actions. He avoids for a time collision with the bigoted Jews of Jerusalem that he may evangelize Perea, which had been unreached by his previous labors.

The keenness of his disappointment at his rejection by the nation infuses no bitterness into his teaching. Three of his most gracious parables seem to belong to this period, viz., the parables of the Merciful Samaritan, the Penitent Publican, and the Lost Son.

This is a period of teaching, rather than of action, but there are actions and incidents in connection with some of the teaching which are of priceless worth in revealing the mind of the Master. Such are the sending out and return of the Seventy, the visit to the home at Bethany, the interviews with the rich young ruler and with Zacchaeus and the blessing of little children.

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222. QUESTIONS AND SUGGESTIONS FOR STUDY.—(1) Under what circumstances and in what language had Jesus previously predicted his death? (2) What new element is there in Jesus' teaching regarding his death in Mark 10:33? (3) How is this new element related to the government of Judea at this time?

(4) What two errors betray themselves in the request of James and John as given in Mark 10:37? (5) How is the evil effect of one of these errors at once illustrated? (See vs. 41.) (6) Can there be united action among men without the leadership of one man? (7) Does Jesus object to leadership among men or to selfish exercise of leadership? (8) What is Jesus' own idea of holding the first place? (9) Name one man of recent times who has illustrated the principles of Jesus as given in vss. 43–45, and show by events in his life how he has done it.

(10) Tell the story of Bartimaeus as vividly as possible. (11) Did Bartimaeus have simply a selfish desire for his own healing or does he show sympathy with Jesus' spiritual mission? (Cf. Mark 10:48, 51, 52 and Luke 18:43.) (12) What were some results, other than his physical healing, for him and for others?

(13) What was the business and reputation of Zacchaeus? (14) What effort did he make to see Jesus and with what probable feel-

ings? (15) How did Jesus win him? (16) What difference between Jesus and most other men does his treatment of Zacchaeus show? (17) In what other incidents has he shown the same power over the sinful and despised? (18) How did Zacchaeus give evidence of the reality of his conversion? (19) Repeat from memory Luke 19:10.

(20) What led Jesus to tell the parable in Luke 19:11–28? (21) Give the parable. (22) What bit of local history may have given it additional interest? (23) What is its central teaching? (24) Repeat from memory Luke 19:26.

223. PROBLEMS TO BE LOOKED UP AND DISCUSSED IN THE CLASS.—1. What is the difference between a "boss" and a leader? Show how Jesus' life illustrated this difference.

2. What is the test of proper ambition?

3. How do you account for the fact that many men who work hard fail to succeed?

4. What standards of success are there besides the accumulation of property?

5. Under what circumstances should Christian institutions receive donations of money made by oppressive or dishonest methods?

6. What is the effect of condemning and ostracizing individuals because they belong to a race, occupation, or group, as the Jews did the publicans?

7. How can you "take away" from a man "who has nothing"? (See Luke 19:26.)

224. CONSTRUCTIVE WORK.—In this chapter bring out as vividly as possible the remarkable incidents in Jesus' life associated with Bartimaeus, Zacchaeus, and the ambition of James and John, and show how Jesus used these incidents to impress fundamental religious truth. Also show how several incidents of the chapter have to do with the approaching death of Jesus.

225. TOPICS AND PROJECTS.—1. A comparison of Zacchaeus and Bartimaeus as to their position in life, sense of need, attitude toward Jesus, and the result of their meeting him.

2. A similar comparison between Zacchaeus and the rich young ruler.

3. The Christian ideal of service (rather than position or authority) in its effect on political, social, and national life (see Project 49).

J. W. Jenks, *The Political and Social Significance of the Life and Teaching of Jesus;* Mathews, *Jesus on Social Institutions;* Fosdick, *The Meaning of Service;* McLennan, *The Cost of a New World;* Ward and Edwards, *Christianizing Community Life.*

4. Jericho in the Old Testament and in the New Testament; as an enlargement of Project 10. This lesson is also appropriate with Projects 10*a*, 11, and 12.

5. Project 56: "Jesus on the Use of Money."

See McConaughy, *Money, the Acid Test,* especially the chapter on "Giving." Also the following booklets, which may be obtained free from the World Service Commission, Methodist Church, 740 Rush St., Chicago: H. F. Rall, *A Christian's Financial Creed;* J. H. Jowett, *The Grace of Stewardship;* C. R. Brown, *The Fine Art of Giving;* L. H. Hough, *The Stewardship of Self.*

6. Project 8*b:* A fine stereopticon lecture may be prepared on Part VI, "The Last Period of Public Teaching." The concrete and significant incidents of this period are especially numerous, and many skilful artists have tried to interpret them. The journey of Jesus and the places visited also furnish abundant material for illustrations.

7. Project 26: "Dramatization of the Parable of the Minae [Pounds]."

8. Project 41*a:* "The Sympathy of Jesus."

226. REVIEW QUESTIONS.—(1) Name the periods of Jesus' ministry up to this point in the history. (2) Indicate by what each of these periods was specially characterized. (3) What was Jesus' apparent plan in respect to the evangelization of the different parts of Palestine? (4) What was the relation of Jesus to the Twelve during the Perean ministry? What truth is he now teaching them? (5) When did the Pharisees begin to oppose Jesus? (6) What were the grounds of their opposition? (7) Trace the development of this opposition to the end of the Perean ministry.

(8) Give the main characteristics of the Perean ministry. (9) In what relation does it stand to the period that follows? (10) Describe the mission of the Seventy. Why did Jesus send them out at just this time? (11) Name the miracles performed in this period. (12) Which of these aroused outspoken criticism? (13) Name the parables of this period. (14) Which of them is most helpful to you?

(15) Name three great themes that are repeated in these parables. (16) Repeat from memory three great passages from the teaching of this time. (17) What characteristics of Jesus are revealed in (*a*) his visit to Bethany, (*b*) his blessing of the little children, (*c*) his interview with the rich young ruler, (*d*) his treatment of Zacchaeus.

(18) How were the following people connected at this time with the life of Jesus: the Pharisees, James, John, Bartimaeus, Zacchaeus, Mary of Bethany, the Seventy, the Samaritans, Martha, Pilate, Herod Antipas, Solomon, Jonah? (19) Locate and describe very briefly the following places, and tell how each was connected with the life of Jesus at this time: Chorazin, Perea, Jericho, Jordan, Bethany, Galilee, Samaria, Judea.

PART VII

THE PASSION WEEK

FROM JESUS' ARRIVAL IN JERUSALEM TO HIS EXECUTION

CHAPTER XXV

PUBLIC ANNOUNCEMENT OF MESSIAHSHIP

227 (§ 85). THE TRIUMPHAL ENTRY

Matt. 21:1–11	Mark 11:1–11	Luke 19:29–44

228 (§ 86). THE EPISODE OF THE CURSED FIG TREE

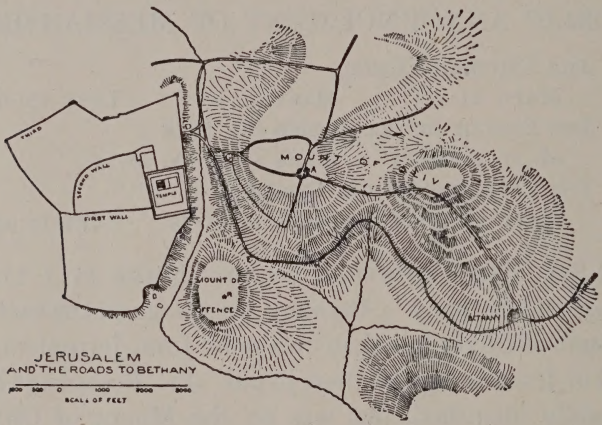
Matt. 21:18–22	Mark 11:12–14, 20–25	

229 (§ 87). THE CLEANSING OF THE TEMPLE

Matt. 21:12–17	Mark 11:15–19	Luke 19:45–48

227*a* (§ 85). THE TRIUMPHAL ENTRY: MARK 11:1–11.—Vs. 1, "Bethphage and Bethany": Bethany is a village on the eastern slope of the Mount of Olives less than two miles from Jerusalem. Review the record of Jesus as a guest there in par. 181. Bethphage has never been certainly identified, but was on the Mount of Olives, near Bethany. Vs. 2, "the village": possibly Bethphage or Bethany, but quite as likely neither. "That has never been ridden": i.e., young. Vs. 3, "the Master": i.e., Jesus. Though Jesus does not explain himself to his disciples, his purpose is evident from Matt. 21:4, 5 and John 12:15. "Will send it back here directly": Jesus promises to return the little animal. Vss. 7–10: It is clear that the disciples in some way regarded this act of Jesus as an opportunity to hail him as Messiah (see esp. vs. 10). To "spread their coats in the road" was a part of the reception given a king by enthusiastic adherents (see II Kings 9:13). There is nothing especially humble in riding on an ass. As compared with walking it was an entrance in state; as compared with riding on a horse, a peaceful act typical of the character of his kingdom (cf. John 12:15; Matt. 21:5, and the context of the passage quoted, Zech. 9:9, 10; also Ps. 118:25, 26, where the word "Hosanna" which Goodspeed renders "God bless him" is translated "Save, we pray"). The cry was not unlike "God save the king." On the further meaning of the act see pars. *227b, c.*

227b (§ 85). Matt. 21:1–11.—Vss. 4, 5: The quotation is from Isa. 62:11 and Zech. 9:9. The latter is the more important, and was currently regarded as messianic. The careful preparation made by Jesus (vss. 2, 3) shows that he had the prophecy in mind. He was dramatically fulfilling a messianic prophecy in order thereby unmistakably to announce his mission as the Messiah. Hitherto Jesus had been intent upon showing his character as the Son of Man, the type of the kingdom he was founding; now that this was reasonably clear, and he had proved the faith of his disciples in him as the Christ of Jewish prophecy, he wished to make it equally clear to them and to the people generally that he, such as he was, without political ambitions, meek, self-sacrificing, loving, was indeed the Christ. For this reason he does not rebuke them when they give him messianic titles (Luke 19:39, 40), but even himself plans a public, symbolic announcement that he is the Christ. So important does he think this recognition of his kingship that he accepts the inevitable perversion to merely material ideas of royalty. This perversion was only temporary, while there remained for the church, and for us, the vitally essential idea of Christ as a King of Love, master of all the soul's powers and claiming undivided allegiance and loyalty.



> The whole fabric of the Christian religion rests on the monarchy of Christ. There is not a man bearing the Christian name who does not in one form or another acknowledge him to be the sovereign of his soul.—F. W. ROBERTSON, *Sermons* (1st ser.), Sermon XIX.

Vs. 9, "Son of David": i.e., Messiah, and in the thought of the people undoubtedly a political Messiah. But they were soon to be undeceived. Vss. 10, 11 make it evident that the enthusiastic crowds were strangers in attendance on the Passover, not the people of Jerusalem; see, too, John 12:12, 13. Such throngs still visit Jerusalem, for it is a sacred city to both Christian and Jew.

227*c* (§ 85). Luke 19:29–44.—Luke follows the account of Mark through vs. 36. Vs. 37, "Just as he was coming down the Mount of Olives": Stanley (*Sinai and Palestine*, pp. 186–90) shows that Luke's language corresponds exactly to the peculiarities of the southernmost of the three roads from Bethany to Jerusalem. From the point indicated one catches the first view of the city, but not yet of the temple. Vs. 38: cf. Luke 2:14. Vs. 40, "the stones will cry out": a proverb showing the impossibility of checking the enthusiasm of the disciples. They also imply that Jesus approved of religious enthusiasm. Such outbursts, however natural in the simple-hearted and emotional, will often appear extravagant and ill-timed to the colder and more conventional.

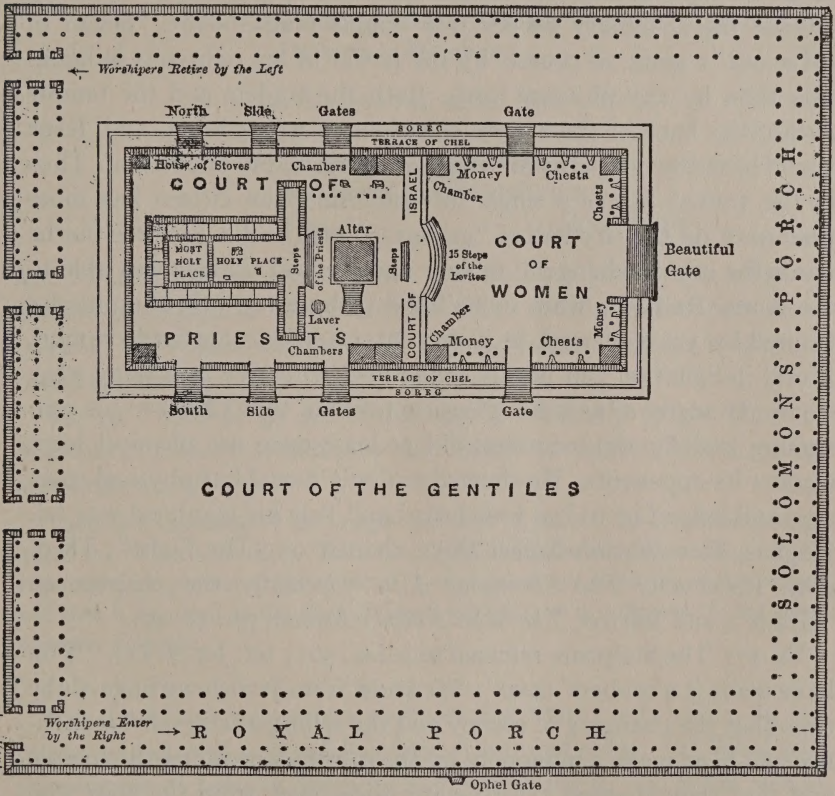
Vs. 41, "As he approached the city and saw it": probably refers to a point on the southern shoulder of the Mount of Olives, just where the road bends sharply to the north and west, and begins the descent to the valley of Kedron. The spot affords a commanding view of Jerusalem, with the temple area in the foreground (see Wilde's Bible Pictures, No. 192). Vs. 42 introduces a remarkable forecast of the misery to result from the Jews' choice of war instead of the peace offered by Jesus. The two possible messianic programs are thus brought into sharpest contrast, that of Jesus and that of the Zealots. The Jewish people preferred the latter, and Jesus, foreseeing the outcome of war with Rome, and knowing that his own peaceful kingdom was certain to triumph, laments the refusal of the Jewish people to share in it. His tears are a testimony to his love of his people and to his determination not to let the enthusiasm of the moment sweep him into a compromise with the current political messianism. He was the Christ, but he would not be the Christ the Jews wanted. Vss. 43, 44 contain a striking picture of what actually happened at the capture of Jerusalem by Titus in 70 A.D. "When God visited you": i.e., the time when opportunity in the person of Jesus was at your gates.

228 (§ 86). THE EPISODE OF THE CURSED FIG TREE: MARK 11: 12–14; 20–25.—Vs. 12, "on the next day": the day after the triumphal entry, i.e., on Monday. Vs. 13, "to see if he could find any figs on it": On the fig tree the fruit forms before the leaves appear but does not ripen until later; as the narrative says, it was not the season of (ripe) figs and Jesus must have come in the hope that possibly he might find a few figs ripe in advance of the season. "He found nothing but leaves": not even green figs; the tree bore leaves only. Vs. 14, "no one eat fruit from you any more": The fig tree which lacks figs, while having leaves, is a significant symbol of a people abundant in profession, but lacking in good works (cf. Matt. 7:19 ff.). Jesus therefore uses it to symbolize the curse that falls upon such a people. His act is a parable having its whole significance in its symbolic meaning.

Vs. 20, "in the morning": i.e., of the third day counting from the day of the triumphal entry as the first, viz., Tuesday. Notice the very distinct record of time and place in Mark 11:11, 12, 19, 20. "Withered to its very roots": thus showing the meaning of the Savior's words in Mark 11:14 and emphasizing the lesson which he there taught.

Vs. 22, "Have faith in God": The connection in thought is perhaps clearer in Matthew, which says (21:20) that the disciples wondered at the power of Jesus as so quickly manifested in the withered fig tree. "Such power shall be yours," says Jesus, "if you have faith in God." He seems, however, to counsel the greatest care in attempting any work of destruction, like the withering of the fig tree. Their enemies must not be encountered and removed in any vindictive spirit; "whenever you stand up to pray, forgive" (vs. 25).

The episode of the cursed fig tree is so unlike the other acts of power attributed to Jesus that some scholars think it could not have occurred in just the way the text seems to imply. Various explanations have been suggested: It is looked upon (*a*) as a legendary addition, like those of the apochryphal gospels, to the original account of Mark; (*b*) as a parable of Jesus in modified form; (*c*) as a symbolic act intended to teach the disciples the danger threatening their unbelieving nation; (*d*) as a combination of these elements. In any


← Worshipers Retire by the Left
North Side Gates
Gate
SOREG
TERRACE OF CHEL
House of Stoves
Chambers
COURT OF PRIESTS
Money Chests
Chamber
Chests
COURT OF ISRAEL
Altar
MOST HOLY PLACE
HOLY PLACE
Steps
Steps of the Priests
Steps
15 Steps of the Levites
COURT OF WOMEN
Beautiful Gate
Laver
Chambers
Chamber
Money
Chests
Money Chests
TERRACE OF CHEL
SOREG
South Side Gates
Gate
COURT OF THE GENTILES
SOLOMON'S PORCH
Worshipers Enter by the Right →
ROYAL PORCH
Ophel Gate

PLAN OF HEROD'S TEMPLE

case we cannot think of Jesus as weakly giving way to anger at his failure to find figs at a time when figs were not to be expected.

229 (§ 87). CLEANSING OF THE TEMPLE: MARK 11:15–19.—The cleansing of the temple recorded by the synoptists as an event immediately following the triumphal entry was a part of Jesus' public announcement of his messiahship. In it he was protected by the popularity shown during his public entry into the city (cf. vs. 18).

Vs. 15, "Money-changers' tables": The temple tax (Matt. 17:24) must be paid in Jewish money; hence the need of money-changers since Jews came to the great feasts from many lands (Acts 2:5–11); "pigeon-dealers' seats": The pigeons or doves were sold for sacrifice (cf. Luke 2:24); there were also cattle and sheep (cf. John 2:14); all of this trading was done in the "Court of the Gentiles," which lay outside the sanctuary proper (see temple plan above); "began to drive out": more, of course, by the power of his righteous indignation than by any physical force. Both the traders and the temple authorities back of them were conscious of wrongdoing, and Jesus would have the sympathy of the people subjected to imposition. Thus in the United States a single intrepid American citizen has more than once rid the city hall of "grafters." Still he did use force (for he upset the money-changers' tables) and showed that he was able to use more. He had a whip in his hand (John 2:15). He had muscles trained by years of work as a carpenter and was an outdoor man. Moral indignation can hardly make itself effective in a puny physique. To many of us it is a pleasure to think that Christ in his consuming zeal for righteousness did at least once use physical force against its opponents. He showed not only moral but physical courage, and helped us to feel how broad and true his manhood was (cf. Hughes, *Tom Brown's School Days*, chapter on "The Fight"; Theodore Roosevelt, *The Strenuous Life*, especially the chapter on "Grant"; and Barton, *The Man Nobody Knows*, pp. 32–40).

Vs. 17: The Scripture referred to is Isa. 56:7 (cf. Jer. 7:11). "You have made it a robbers' cave": We know from Jewish writings of the time that the changing of money and the selling of animals for sacrifice had been made a monopoly by the priests controlling the temple and that they charged extortionate prices even from the poor who could only afford doves for sacrifice (cf. Lev. 12:8) or from pilgrims who had spent much in coming long journeys (cf. Edersheim, *Life of Jesus*, I, 370, 371, and Rall, *Life of Jesus*, pp. 128, 129). Jesus objected, however, not only to this dishonesty but to making the house of prayer into a market (cf. John 2:16) or using it for a common thoroughfare in their daily business (cf. vs. 16 above). Matthew (21:15) adds the account of the shouting of the children in the temple. They were evidently continuing the enthusiasm of the crowds of disciples. The reply of Jesus to the objections of the scribes and priests is a distinct acceptance of the messianic title, and another expression of his approval of the openness and enthusiasm of childhood (cf. pars. 171*b* and 210).

When, his salvation bringing,
To Sion Jesus came,
The children all stood singing
Hosanna to His name;

Nor did their zeal offend Him,
But as he rode along,
He let them still attend him.
And smiled to hear their song.
—John King

Vs. 18: After these events there was nothing left to the religious authorities except to bring their plot to its consummation as soon as possible. But their way was still closed. Judas alone, as it proved, could aid them.

Vs. 19, "used to go out of the city": evidently to the home of Martha and Mary at Bethany (see Mark 11:11, 12; Matt. 21:17; and Luke 10:38–42).

There is a cleansing of the temple narrated in John 2:13–22 which is often called the "First Cleansing," but many biblical scholars after weighing all the arguments are coming to believe that there was but one cleansing of the temple and that it occurred at the close of Jesus' ministry, as is indicated by the three Synoptic Gospels.

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230. Questions and Suggestions for Study.—(1) Give an account, as pictorial as possible, of the triumphal entry. (2) What was the purpose of Jesus in planning and permitting it? (3) What risk of misapprehension did he run? (4) Why was he willing to take this risk? (5) How did the form of the triumphal entry indicate its meaning to the Jews? (6) What part had the children in the reception of Jesus and how did Jesus express his approval of what they did? (7) How does he answer in Luke 19:37–40 a criticism upon the exuberant joy of his followers? (8) Does this incident contain any suggestion as to the fitness of outward demonstrations in religious worship? (9) What two multitudes are clearly distinguished in the nar-

rative of the reception to Jesus? (10) How did the enthusiastic favor shown by the people for Jesus affect the Pharisees? (11) Why did Jesus weep over Jerusalem?

(12) Tell the story of the cursing and withering of the fig tree. (13) What lesson was the incident intended by Jesus to teach? (14) What moral difficulties are felt by some in connection with this narrative?

(15) Describe the cleansing of the temple. (16) Why was it particularly appropriate at just this point in the life of Jesus? (17) Explain how one man could drive so many.

(18) Where and in what connection does Bethany appear in the Bible text of this lesson?

231. PROBLEMS TO LOOK UP AND DISCUSS IN THE CLASS.—1. What principles should guide us in approving or disapproving outward demonstrations in public address or worship (e.g., those of the Salvation Army)? (Read II Sam. 6:12–23.)

2. What is it to keep a church sacred to the worship of God? Does it, for instance, require that church suppers, sales, and social gatherings be held in another building?

3. When is it right to use physical force against others? How far would your answer apply to war between nations?

4. Consider Luke 19:41–44 and notes. Did Jesus take this view because he disapproved of all war or because he believed that war was at this time inexpedient for the Jews?

232. CONSTRUCTIVE WORK.—Write chap. xxv of your "Life of Christ," describing the entry of Jesus into Jerusalem and the cleansing of the temple and bringing out clearly the significance of each as related to Jesus' presentation of himself to the nation as the Messiah.

233. TOPICS AND PROJECTS.—1. The route of the triumphal entry, as a continuation of Project 10, "The Geography of Palestine."

2. The ass and the horse among Orientals.

3. In his triumphal entry Jesus certainly appealed to the multitude. It was a kind of "mass evangelism." Take up here, if it appeals to you, Project 38*m*.

4. Here belongs also a further study of Project 39: "The Kingdom of Heaven."

5. The element of symbolism in the miracles of Jesus; i.e., how

far and in what cases were they designed to present concretely moral and spiritual truth as well as to relieve suffering and furnish proof of Jesus' divine power?

6. Jesus' entry into the city as a Prince of Peace and his disapproval of the war program of the Jews naturally suggest the efforts to secure world-peace by concert of the nations and Project 50.

7. Here also belongs further study of Project 51: "How Jesus Looked."

8. A study of the indignation of Jesus—the reason for it, its objects, its forms of expression, etc.

See Fosdick, "The Master's Indignation," in *The Manhood of the Master.*

9. Jesus in this lesson plainly claims kingship. Project 55 invites research and thought.

10. Jesus shows in this lesson what he thought of greed and oppression of the poor. Follow up Project 56.

Rauschenbusch, *Christianity and the Social Crisis;* R. H. Tawney, *The Acquisitive Society;* Winston Churchill, *The Inside of the Cup.*

CHAPTER XXVI

FINAL CONFLICTS WITH THE RELIGIOUS AUTHORITIES

234 (§ 88). Jesus Refuses To Discuss the Basis of His Authority
Matt. 21:23–27 Mark 11:27–33 Luke 20:1–8

235 (§ 89). Jesus Predicts the Downfall of the Jewish State and Church
Matt. 21:28—22:14 Mark 12:1–12 Luke 20:9–18

236 (§ 90). Jesus Emerges Triumphant from Cross-Examination by His Enemies
Matt. 22:15–40 Mark 12:13–34 Luke 19:19–40

237 (§ 91). Jesus Repudiates the Revolutionary Conception of the Messiah
Matt. 22:41–46 Mark 12:35–37 Luke 20:41–44

238 (§ 92). The Culmination of Jesus' Attack upon the Religious Leaders
Matt., chap. 23 Mark 12:38–40 Luke 20:45–47

234 (§ 88). Jesus Refuses To Discuss the Basis of His Authority: Mark 11:27–33.—Vs. 27, "the high priests, etc.": The three classes here named constituted the Sanhedrin, which thus officially took up the attack on Jesus. Vs. 28, "what authority, etc.": The reference is doubtless especially to the cleansing of the temple. The Jews failed to perceive that such an act carries its own authority in the wickedness of the traffic, and the righteous zeal of him who puts an end to it. In our time, owing doubtless in part to the influence of Jesus, it is more fully recognized that the presence of urgent need and the possession of power to meet that need carries with it both authority and responsibility. It is, for instance, a well-recognized principle of the common law that any citizen who sees a crime committed has the legal right to arrest the criminal. Vs. 29, "Let me ask you one question": Had their question not been insincere, as their answer to his shows it was, Jesus would doubtless have answered them very differently. Yet his answer contained also a real reply to their question. John had neither the authorization of other rabbis or the Sanhedrin, nor the evidence of signs from heaven. The

character of his message was the evidence of his mission, and the people generally recognized him as a prophet (vs. 32).

235*a* (§89). JESUS PREDICTS THE DOWNFALL OF THE JEWISH STATE AND CHURCH: MARK 12:1–12.—The parable here given has to do with the Kingdom of God as such. The vineyard is the Kingdom of God; its owner is God; the servants are the prophets; the son is Jesus; the wicked husbandmen are the Jews. The chief teaching is plain and is stated in vss. 9, 10. In Matthew's account (21:43), the Kingdom of God was to be taken from them and given to the Gentiles. The displacement of the Jews by the Gentiles was a divine act. That the announcement of it by Jesus should rouse the hostility of the leaders of the Jews (vs. 12) is easy to understand. They saw that he was attacking their faithlessness to their divinely appointed duty, just as before he had rebuked their profanation of the temple. Again their only reply was to plot violence.

235*b* (§ 89). MATT. 21:28—22:14.—Matthew has here grouped three parables of warning addressed by Jesus to the religious leaders of his people.

The lesson of the Parable of the Two Brothers (vss. 28–32) is explicitly stated by Jesus in vss. 31, 32. But though its immediate application is to the self-satisfied Jews of Jesus' own day who "talked but did not act" (Matt. 23:3), it is equally a warning to all of us today who have promised more than we have performed and a reminder that others have done good work in the vineyard without making any promise at all. Some of them have not counted themselves worthy to represent a holy God before the world. Such a character Watson has drawn for us in "A Doctor of the Old School," in *Beside the Bonnie Brier Bush.*

On the Parable of the Vineyard (vss. 33–46) see par. 235*a* (above).

The Parable of the Marriage Feast (Matt. 22:1–14): Vs. 3, "to summon those who had been invited": on the Arab custom of sending two invitations to a feast see par. 196, last part. Vss. 1–10 have the same teaching as that of Luke 14:15–24 (see par. 196). Vss. 11–14 teach that abounding grace will not excuse sin. Vs. 13 has no reference to hell, but to the crowd of persons who had been refused access to the lighted banquet hall, and who stood about in disappointment and rage. By analogy, however, it suggests the loss and miserable disappointment of those who are not members of the Kingdom of God, and therefore cannot share in its blessings.

236 (§ 90). JESUS EMERGES TRIUMPHANT FROM CROSS-EXAMINATION BY HIS ENEMIES: MARK 12:13–34.—Vs. 13, "Herodians": those who favored the rule of the family of Herod. Under ordinary circumstances they were cordially hated by the Pharisees. The union of the two groups in opposition to Jesus shows how dangerous his influence was judged by them to be. "To entrap him in argument": i.e., to force from him some treasonable, blasphemous, or foolish answer, which would give them an excuse for arresting him. Luke 20:20 enlarges upon their purpose and the method of their procedure. Vs. 14, "regardless of the consequences, for you are impartial": A less balanced person than he would have been flattered by these words into giving the direct answer the questioners wanted. Vs. 15: To appreciate the full force of this question as to the tribute it is necessary to remember that Jesus was now in Judea, which, unlike Galilee, was subject and paid taxes directly to Rome. "A denarius": worth much more than "a penny" as the common version has it. Many have been preserved. They have the head and name of the emperor stamped upon them. Vs. 17: The use of Roman money by the Jews reflected the fact that they were actually under Roman rule and protection, and committed them to an admission of Roman sovereignty. Jesus' answer is wholly in harmony with his character as a moral and religious teacher. His recognition of the rightfulness of government was in accord with his entire spirit (see Mathews, *Jesus on Social Institutions*, chap. vii). It is not often necessary for the members of the Kingdom of God to turn revolutionists. The watchword of the Christian is not "My rights," but "My duties."

Vs. 18 introduces a question that has proved puzzling to others than the Jews. The Sadducees believed in no resurrection, and their question was intended to show the absurdity of such a belief. On their assumption that the resurrection consisted in a re-establishment of the present physical life—a belief that is not even yet quite outgrown—it was unanswerable. Jesus attacks, not the question, but the assumption. Vs. 19, "Moses made us a law": Deut. 25:5, 6; cf. Gen. 38:8. This brother-in-law (Levirate) marriage was common among the Semitic peoples (Syrians and Arabs as well as Jews).

Vs. 25, "live as angels do": do not live an earthly, bodily life. This is the only distinct teaching of Jesus as regards the form of the risen dead. It is entirely in accord with that of Paul in I Cor. 15:35–58. Luke (20:34–36) elaborates the thought. Resurrection is not mere reanimation of dead bodies. Vs. 26: Not content with this express teaching as to resurrection, Jesus goes on to show that immortality (which was what the Sadducees really denied) was involved in the teaching of the Old Testament (see Exod. 3:2–6).

Vss. 28–34: The question of the scribe (vs. 28) was one frequently asked by the rabbis. In vss. 29–31 Jesus gives the customary answer of the rabbis. It is quoted from Deut. 6:5 and Lev. 19:18. In Matt. 22:40 Jesus adds the teaching that in such "love" is summed up the law and the prophets. It was his "new commandment" (John 13:34; 15:12–17). The Old Testament did indeed teach love to man, but Jesus gave the teaching new emphasis, showed that such love fulfilled all the commandments, and that every man should have our love, not merely our fellow-countrymen (cf. Luke 10:27–37). Most of all, Jesus by the acts of his life showed what love was and what it could do. Vss. 32, 33 show the honesty of the scribe, and his perception of the relative value in religion of inward character and outward ceremonial. It was this that led to the remark of Jesus (vs. 34). A man who could make such distinctions had grasped one of the greatest elements of the teaching of Jesus. "And no one ventured to ask him any more questions": The plan of the Sanhedrin had failed. Jesus thereupon assumed the offensive.

237 (§ 91). JESUS REPUDIATES THE REVOLUTIONARY CONCEPTION OF THE MESSIAH: MARK 12:35–37.—In these verses Jesus attacks the current belief that the Christ was to be the "son of David," in the commonly accepted sense, i.e., a political ruler. Vs. 36: The quotation is from Ps. 110, which all Jews believed to be written by David. The point of the argument is clear: David's words would make the Messiah greater than his son. Any teaching as to the Messiah, therefore, should make him something more than a Jewish king. Thus again Jesus makes a Jewish hope universal by removing its purely Jewish element. Messianism remained, not that of the rabbis, centering about national deliverance and glory, but that of Jesus, in which men should be brothers because they were sons of

God. No wonder the common people heard such an enemy of religious monopoly gladly (vs. 37).

238 (§ 92). THE CULMINATION OF JESUS' ATTACK UPON THE RELIGIOUS LEADERS: MATT., CHAP. 23.—Jesus, having foiled the attack of the Jewish leaders, with strong invective exposes their wickedness as a warning to the disciples and the multitudes. Though Mark and Luke record only a few sentences of this invective at this point, Matthew not inappropriately brings together here the various utterances of Jesus against the scribes and Pharisees. Vs. 5, "They wear wide Scripture texts as charms and they wear large tassels": The "wide Scripture texts" were leather boxes between the eyes—phylacteries, described in 10*h;* the large tassels were at the corners of their cloaks (see Num. 15:37–39 [R.V.margin]). Vss. 1–12: The vices which Jesus here attacks are selfishness and love of show. Vs. 13 does not belong here; it has been transferred from the parallels in Mark and Luke.

Vss. 14–36 are full of woes addressed directly to the Pharisees and scribes. The conspicuous faults censured are narrowness, insincerity, and cruelty. The most weighty and comprehensive verse as pointing out the source of their moral delinquency is perhaps the twenty-third. The Pharisees, though in a sense the successors of men who in the Greek period of Jewish history (323–175 B.C.) appear as conscientious and self-sacrificing teachers of the Mosaic law, and of those who in the early Maccabean period were ardent patriots, had in Jesus' day become intensely narrow, and many of them, at least, selfish, showy, and insincere. Blind to truth and heartless, they were rushing upon their own destruction and drawing the holy city and the nation of the Jews along with them. For owing to the services of their party to the nation in former days they "had taken Moses' seat" (cf. vs. 2) and still remained the religious guides of the nation. The touching lament of Jesus over Jerusalem in vss. 37–39 is thus connected in thought with the woes upon the Pharisees that precede it.

For the better understanding of this culminating conflict with the Pharisees it would be well to review their historical position (pars. 2–5), the religious condition of Palestine (par. 11), the beginning of conflict with them (chap. x), the reference to their teaching in the Sermon on the Mount (par. 104), and the development of hostility (pars. 118, 145, 187).

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239. QUESTIONS AND SUGGESTIONS FOR STUDY.—(1) How did Jesus meet the question of the Sanhedrin as to his authority? (2) Would he have answered honest inquirers in the same way? (3) What is the basis of the authority of Jesus?

(4) What three parables of warning does Matthew record as addressed by Jesus to the Jews? (5) State the substance and meaning of each as it applied to the Jews then. (6) Put the teaching of each in general terms applicable to all times, and suggest applications to our own day. (7) What feeling and purpose did these parables rouse in the Jews?

(8) What were the three questions by which his enemies hoped to embarrass Jesus? (9) In answering them what does Jesus teach as duty to the state? (10) What as to the resurrection? (11) What as to the chief duties of men? (12) Justify the title "new" as applied to Jesus' teaching concerning love to man.

(13) What question did Jesus ask the scribes? (14) What was the point of his argument? (15) Should we have to change our interpretation of Jesus' teaching as to the character of the Messiah if we should discover that Ps. 110 was not written by David? (16) In what respect was the messianism of Jesus more democratic than that of the Pharisees? (17) How else did it differ from that of the Pharisees?

(18) Name the vices for which Jesus denounced the Pharisees. (19) Show historically why the Pharisees "had taken Moses' seat." (20) What brought about their decline in character and moral power? (21) What elements were there in Judaism itself which would have prevented this decline if the Pharisees had assimilated them? (See pars. 57 and 83*b*.) (22) How is the lament over Jerusalem (vss. 37, 38) connected in thought with what precedes?

240. PROBLEMS TO BE LOOKED UP AND DISCUSSED IN THE CLASS.—1. Some claim that Jesus was radical and revolutionary and others as stoutly deny it. There seems to be the same disagreement about

certain religious leaders in America today. Tell what you think as to Jesus after studying Matthew, chaps. 5, 6, 7, 21, 22, and 23.

2. Is it ever right to avoid a direct answer to an enemy?

3. Would it be right to lie to him?

4. Is it right to appear better than we really are?

5. Should we always say exactly what we think?

6. Why in spite of the sins of the Pharisees did Jesus urge men to follow their teaching?

241. CONSTRUCTIVE WORK.—Write chap. xxvi of your "Life of Christ," bringing out as clearly as possible the real causes of difference and the points at issue between Jesus and the Jewish rulers. Make it clear what Jesus' attitude to the nation and the rulers was. At the same time show the permanent value and universal application of the truths which he utters.

242. TOPICS AND PROJECTS.—1. The origin and the development of the hostility of the Jewish rulers to Jesus (see Project 52).

2. Different ideas among the Jews concerning life after death.

Salmond, *Christian Doctrine of Immortality;* Charles, *Critical History of the Doctrine of a Future Life;* Charles, *Eschatology.*

3. Project 15: "A Dramatization of the Parable of the Two Sons."

4. Project 27: "A Dramatization of the Parable of the Wicked Husbandmen."

5. Project 39: "The Kingdom of Heaven." Contrast it with the ruling attitudes and motives of the Pharisees.

6. Project 41*c:* "Jesus' Use of Questions" (there are admirable illustrations in this lesson but there are many more both in past lessons and those to come).

7. Project 49: "The Christian Ideal of Service." This lesson contrasts it with the motives of outward show and authority.

CHAPTER XXVII

JESUS' LAST TEACHING AS TO THE KINGDOM

243 (§ 93). SACRIFICE AS THE MEASURE OF GENEROSITY
MARK 12:41–44 LUKE 21:1–4

244 (§ 94). JESUS FORETELLS THE DESTRUCTION OF JERUSALEM AND THE END OF THE AGE
MATT., CHAPS. 24, 25 MARK, CHAP. 13 LUKE 21:5–38

243 (§ 93). SACRIFICE AS THE MEASURE OF GENEROSITY: MARK 12:41–44.—Vs. 41, "facing the treasury": in the so-called "court of the women," along the side of which were the trumpet-shaped vessels to receive the gifts of the people (see diagram of temple, p. 201). Vs. 42, "two little copper coins which make a cent" (two mites): about one-fortieth of a laborer's day's wages. Vs. 43, "put in more than all these others": as always, Jesus' estimate of men and their actions was based on the state of heart which these actions reflect. It is a gross misinterpretation of this incident to speak of "giving the widow's mite" simply because our gifts are small. It is the noble self-sacrifice of the widow in giving her all that Jesus so highly commends. There is something significant in the order of this incident immediately after the lament over Jerusalem to which it furnishes a welcome relief. Jesus grieves over the proud and prosperous city that rejected its splendid opportunities. He rejoices over the poor widow who eagerly seizes the chance to do the little she can. No one has better shown the beauty of this act than Henry Ward Beecher, who says in his *Life of Jesus the Christ*, II, 216:

> One of the most exquisite features in the life of Christ was the sympathy that he showed with the helplessness of soul-weakness. . . . . Thus when he sat in the temple and the great brazen treasury was opened and the rich Jews from Alexandria came up and threw in their handfuls of rattling gold; and the rich Jews from Athens came, not to be outdone, with ample gifts; and the rich Jews from Rome came with the eagles on their coins, and threw these into the rapidly filling treasury, there came limping up a poor little dried-up old woman, half blind, who, fumbling in the capacious emptiness of her pocket, found two mites, which she put in; and he said, "See her, she has given more than all of them; she has given her whole living. They have merely taken a crumb from the loaf of their

abundance, but this poor, infirm old widow has given everything she has." . . . . The gifts of poverty that go with sighs and often with humiliation because they are so poor Christ understood and understands.

244*a* (§ 94). JESUS FORETELLS THE DESTRUCTION OF JERUSALEM AND THE END OF THE AGE: MARK, CHAP. 13.—Vs. 1, "What wonderful stones!"

These stones were notable for both size and beauty. All cloisters [see plan of temple, p. 201] were double, and the pillars to them belonging were twenty-five cubits in height. The pillars were one entire stone each of them and that stone was white marble, and the roofs were adorned with cedar curiously graven. The natural magnificence and excellent polish and the harmony of the joints in these cloisters, afforded a prospect that was very remarkable.—JOSEPHUS, *Jewish War*, Book v, chap. v. [See, also, topic 3 below.]

Vs. 2, "Not one stone shall be left here upon another": The prediction was fulfilled, but not with absolute literalness, in the overthrow of the city by the Romans in 70 A.D. (Josephus, *War*, Books vi, vii; Mathews, *New Testament Times*, p. 205).

Vs. 3, "as he was sitting on the Mount of Olives opposite the temple": It is possible to reproduce the scene with vividness. Jesus is very likely returning to Bethany (cf. Matt. 21:17; Luke 21:37; Mark 11:19, 20) after his stormy day of conflict, the Tuesday of Passion Week, much of which has been spent in the temple (cf. Matt. 21:23; 24:1). We know the exact location of Herod's temple and can thus fix the place very nearly where Jesus and his disciples sat on the mount "over against" it, with the white marble and gold of the temple glittering before them. Vss. 4–13: Note that Jesus does not answer the question of the disciples directly, but warns them not to expect these events too soon and to be prepared for many trials before they come.

Observe in vss. 9, 10 the indication that Jesus, though expecting death, was also looking to the world-wide proclamation of the gospel. The rejection of him by the nation and the overthrow of the temple meant, not the defeat of the Kingdom of God, but its establishment for all nations. Vs. 10, "the good news must be preached to all the heathen": fulfilled in a general way before the destruction of Jerusalem in 70 A.D. The civilized world of that day was comparatively small, and the labors of the first Christian missionaries were given to the large cities—Ephesus, Athens, Corinth, Rome—from which the truth would most rapidly be diffused. Paul seems to have felt that when he had preached in Rome and Spain all the world would have had a chance to hear the good news (see Rom. 15:19, 20, 23, 24, 28).

Vss. 14–23 deal with things which will be precursors of the end, i.e., the downfall of the temple and of Judaism as connected with the temple. Vs. 14, "the dreadful desecration": The phrase is taken from Dan. 11:31; 12:11; I Macc. 1:54, 59, in all of which places it probably refers (as clearly in the last) to the heathen sacrifices offered on the altar of the Jewish temple in the time of Antiochus Epiphanes. As employed by Jesus it refers to any like desecration of the temple or perhaps of the city. Vs. 19: The sufferings of the Jewish nation in the siege of 70 A.D. were terrible almost beyond belief (see Josephus as cited above).

Vss. 24–27 tell of the awful disasters to the nation which were to follow the overthrow of the city, and of the establishment of Christ's kingdom in the place of Judaism. The language is highly figurative, closely resembling that which the prophets often used to describe similar events (on vss. 24 and 25 see Isa. 13:10; 34:4; Ezek. 32:7, 8; Amos 8:9; on vs. 26 see especially Dan. 7:13). It is not necessary to suppose that this verse teaches that Jesus will return visibly. After the fall of Jerusalem Christianity spread in a truly wonderful way. We have seen from the letter of Pliny quoted in par. 24*a* that soon after 100 A.D. there were so many adherents of the new faith that the heathen temples were almost deserted; and this was in Bithynia, far away from the scene of Christ's ministry. It is easy to see how for an imaginative people it might seem that the Son of Man was hovering over them and sending his angels to "gather his chosen people from one end of the world to the other" (vs. 27). For the character of Oriental speech see Rihbany, *The Syrian Christ*, pp. 107–39. (Cf. as to the whole paragraph Gould, *Commentary on Mark.*)

Vs. 32 affirms that the exact time no one knows, not even Jesus himself, but only God. Vss. 33–37 bid them therefore be on their guard, watching and praying, always ready, yet not idly waiting, but each at his own work.

As a whole, therefore, the discourse gives no definite answer to the question of the disciples, except that all these things would happen within the lifetime of men then living (cf. vs. 30). Nor has it anything to say concerning the "end of the world," as that phrase is now usually understood. It speaks only of the downfall of Judaism and the establishment of Christianity in power on the earth, and its general aim is to warn them against expecting these events too soon or looking for a personal return of Jesus in connection with them.

244*b* (§ 94). MATT., CHAPS. 24, 25.—Matt. 24:1–42 reproduces in the main the discourse of Jesus as given in Mark, chap. 13, but with some differences. Vs. 3, "What will be the sign of your coming and of the close of the age?" This more expanded form of the question brings in two ideas not expressed in Mark's form of it, "your coming" and "the close of the age." Yet it must be noticed that in the discourse of Jesus as given in Mark he speaks of "the end" (vs. 7), and of his coming (vs. 26). "The end of the world" (R.V. and A.R.V.) is more exactly "the consummation of the age" and is so given in the margin of the revisions quoted. What Jesus had in mind when he spoke of "the end" was probably the conclusion of the then-current period of history, the end of the religious supremacy of the Jewish nation, coming in connection with the downfall of Jerusalem, and the ushering-in of Christianity as the successor of Judaism.

Vs. 14, "and then the end will come": i.e., the end of the age (see above). To us the phrase naturally suggests the end of our age and our world, but we must bear in mind of what and to whom Jesus was speaking. Our age and world did not then exist. Jesus was talking about the fall of the temple and its religion to men whose horizon was almost bounded by Judaism. That to the disciples and the evangelist such an expression would seem to mean the end of the world is altogether probable. For they could have as yet no conception of the Christian centuries nor of the New World ushered in by the discovery of America, which are to us so familiar.

In Matthew, chap. 25, the evangelist adds a series of parables on the general subjects of watchfulness, fidelity, and judgment. The first, that of the Ten Bridesmaids (vss. 1–13), teaches the necessity of being ever ready for the coming of the Lord. The details of the parable cannot be pressed. Its simple teaching is that expressed in vs. 13: "So you must be on the watch, for you do not know either the day or the hour."

In the second parable, that of the Talents (vss. 14–30), the duty inculcated is that of faithfully using all that our Lord intrusts to us. "Watching" is not idle waiting, but industrious service of our Lord (cf. the similar Parable of the Minae in Luke 19:11–28 and the notes upon it in par. 220).

The Parable of the Sheep and the Goats (vss. 31–46) sets forth most vividly and impressively the basis of Christ's judgment of men, viz., not profession of his name, but conduct expressive of his spirit. To press the pictorial element of this parable to mean that there will be a great judgment day of all the world, when all men will be assembled in one place, is unwarranted. The parable teaches the basis and issue of judgment, not its time or external form. The solemn truth that must not be lost sight of is that by our conduct here and now we are determining issues that are eternal, life or death.

This remarkable series of three parables, found only in Matthew, fit perfectly into this exact time in Jesus' life and into his teaching given immediately before (see esp. Matt. 24:42–51). They carry just as truly lessons for all and for all time. Their central teachings are not difficult to understand. The problem is to feel them so deeply that they will influence our lives every day. For this end perhaps no method is better, at least for the young, than that of dramatic reproduction (see Projects 13–27 and the introduction to them).

244*c* (§ 94). LUKE 21:5–38.—Luke's report of this discourse follows Mark's rather closely, differing chiefly in that in place of such vague expressions as "such misery as there has never been" (Mark 13:19) Luke has definite language, such as "Jerusalem being surrounded by armies" (vs. 20). This is probably due to Luke's having written after the fall of Jerusalem, and hence having naturally substituted for the general terms of Mark, language more closely corresponding to the events as they actually occurred.

Note also Luke's statement as to Christ's activity during the Passion Week in vss. 37 and 38, and with vs. 37 compare Mark 13:3.

A possible interpretation of these chapters is to the effect that they read back into the sayings of Jesus relative to the fall of the Jewish state, the expectations of the early Christians as to his second coming. That some such expansion of the thoughts of Jesus is possible appears from a comparison of the three Gospels and from the literary habits of the early church. For a full critical study of the matter see Sharman, *The Teaching of Jesus about the Future*, chap. iv.

245*a*. QUESTIONS AND SUGGESTIONS FOR STUDY.—(1) Tell the story of the widow's two mites. (2) What element of Jesus' character does the incident illustrate? (3) What does it show as to the character of the widow? (4) What strong contrast between her character and that of the Jews of Jerusalem (cf. vss. 37–39)? (5) When only have we the right to say that we have "given the widow's mite"?

(6) What does Mark 13:1 tell us about the temple and the way the Jews regarded it? (7) Give any additional facts as to this temple which seem to you of interest in connection with this chapter. (8) What facts are given in the early part of this chapter and in Luke 21:37, 38 as to Jesus' program during Passion Week? (9) Give the events of each day in that week so far as we have studied. (10) What remark of Jesus and question of the disciples gave occasion to Jesus' discourse in Mark, chap. 13? (11) What is the permanent lesson of the discourse for us and for all?

(12) What does Matthew's report of this discourse add to that contained in Mark? (13) What are we to understand by the phrase "the end of the world" as here used to express the thought of Jesus? (14) What is the Parable of the Ten Bridesmaids (Virgins) intended to teach (Matt. 25:1–13)? (15) What is the teaching of the Parable of the Talents (Matt. 25:14–30)? (16) What is the teaching of the Parable of the Sheep and the Goats (Matt. 25:31–46)? (17) In what respects does Luke's report differ from Mark's and what do these differences indicate as to the time when Luke wrote? (18) Do this discourse and these parables give us warrant to expect, some time in the future, a visible coming of Jesus in the clouds, and a general assemblage of the living and dead in one place for judgment? If not this, then what? (19) What is to be the basis of judgment? (20) What is the practical lesson for us all in this teaching?

245*b*. PROBLEMS TO BE LOOKED UP AND DISCUSSED IN THE CLASS.—1. What does this quotation mean: "Give, not from the top of your purse, but from the bottom of your heart"?

2. What does Lowell mean when he says "To give is to live"?

3. Define "nationalism" and "internationalism" as these terms have been used since the World War (cf. par. 14, 1, 2, 3). How far is nationalism justifiable?

4. Why did the Christian church grow so rapidly in the first and second centuries? See Glover, *The Influence of Christ in the Ancient World.*

246. CONSTRUCTIVE WORK.—Write chap. xxvii of your "Life of Christ," covering in your own way the following topics:

1. How Jesus spent his time during these last days.
2. How he commended the poor but generous widow.
3. How he answered the apostles' question about the coming destruction of the temple.
4. How he illustrated what they should do at once.

247. TOPICS AND PROJECTS.—1. The fulfilment of Jesus' prediction concerning Jerusalem in the Judeo-Roman War of 66–70 A.D.

Josephus, *War*, Books v–vii; Schürer, *History of the Jewish People*, Div. I, Vol. II, pp. 208 ff.; Mathews, *History of New Testament Times in Palestine*, chap. xvi.

2. The coming of the Son of Man: Its meaning and reference as used by Jesus.

3. The temple of Herod.

Josephus, *Antiquities*, Book xv, chap. xi; *Jewish War*, Book v, chap. v; the tractate *Middoth*, translated in Barclay, *The Talmud;* Sanday and Waterhouse, *The Sacred Sites of the Gospels;* and Bible dictionaries.

4. The extent to which the early church attributed its own belief to Jesus.

Stevens, *The Teaching of Jesus*, chap. xiv; Stalker, *The Eschatology of Jesus*, Lecture 3; Mathews *The Messianic Hope in the New Testament*, Part II; Case, *The Millennial Hope*, chaps. ii, iii.

5. The cause and cure of war: Consider, on the one hand, the ambition of rulers and excessive nationalism; on the other, the spirit of Jesus as manifested in the League of Nations (see Project 50) and the Kellogg Peace Pact (ratified by the United States Senate on January 15, 1929, by a vote of 85 to 1).

6. Continue the study of Project 39. There are new aspects of the kingdom presented in chap. xxvii.

7. Continue the study of Project 41*b:* "Jesus as a Story-Teller."

8. Dramatize the Parable of the Ten Bridesmaids (Project 16).

9. Dramatize the Parable of the Talents (Project 17).

10. Project 56: "Jesus on the Use of Money." Consider not only Jesus' commendation of the poor widow but the Parable of the Talents.

CHAPTER XXVIII

JESUS' LAST DAYS WITH HIS DISCIPLES

248 (§ 95). Judas Plots To Betray Jesus

Matt. 26:1–5	Mark 14:1, 2	Luke 22:1–6
Matt. 26:14–16	Mark 14:10, 11	

249 (§ 96). A Prophetic Anointing by a Devoted Woman

Matt. 26:6–13	Mark 14:3–9	[Luke 7:36–50]

250 (§ 97). The Last Supper of Jesus with His Disciples

Matt. 26:17–30	Mark 14:12–26	Luke 22:7–30

251 (§ 98).—Jesus Warns Peter

Matt. 26:31–35	Mark 14:27–31	Luke 22:31–38

248 (§ 95). Judas Plots To Betray Jesus: Mark 14:1, 2, 10, 11.—Vs. 1, "It was now two days before the festival of the Passover." As the Passover fell this year on Thursday, the conspiracy was made on Tuesday. Vs. 2, "For they said, It must not be during the festival": The plans of the Sanhedrin were changed by the offer of Judas, and with his aid Jesus' enemies were enabled to do that which they had judged impossible, viz., to arrest Jesus during the feast without causing an uprising. Vs. 10, "Judas Iscariot," or perhaps Judas the inhabitant of Kerioth (possibly el-Karjetein, a ruined village south of Hebron). If this town was his home, Judas was probably the only one of the Twelve who was not a Galilean. "Went to the high priests, to betray Jesus to them": The motives leading Judas to this act of treachery were probably dishonesty and covetousness (see John 12:4–6), but doubtless in addition was anger arising from having been, as he supposed, duped by Jesus into believing that he was the Christ. In the future now outlined by Jesus he saw no preferment and no realization of his hopes as to the messianic kingdom. Cupidity and revenge easily become allies in any man's life.

Matthew (26:14–16) tells of a bargain in which Judas was paid thirty shekels, the ordinary price of a slave (Exod. 21:32), or about twenty dollars, with purchasing power, however, much greater. The share of Judas in the conspiracy was simply that of piloting the servants of the Sanhedrin to some place where Jesus might be arrested without causing a popular uprising.

249 (§ 96). A PROPHETIC ANOINTING BY A DEVOTED WOMAN: MARK 14:3–9.—Vs. 3: On Bethany see pars. 181 and 227*a*. Cut off entirely from sight of Jerusalem by the Mount of Olives, there is nothing in the views from Bethany to suggest the proximity of a great city, and we can readily understand Jesus' selection of a spot at once so convenient and so secluded for his lodging-place during these trying days. Above all it contained three dear friends of Jesus whose affection gave him support and joy (read again Luke 10:38–42). Vss. 4, 5, "more than sixty dollars" (three hundred denarii): but with purchasing power of about three hundred dollars. From their point of view it did seem prodigal to anoint with a perfume worth a year's wages of a laborer (cf. Matt. 20:2). But Jesus would never permit the spontaneous expression of love to be misinterpreted. Even the obligations of charity are subject to love. Vs. 8, "She has done all she could": She could not keep suffering away from her Master, but she could help to prepare him for it by showing her whole-hearted devotion. The head that was to bear the thorny crown of hate was now fragrant with the spikenard of her love. Vs. 9: Henry Ward Beecher (*Life of Christ*, chap. xxx) thus interprets this verse: "There shall not be a child born in Christendom after my time that shall not know the value I put upon a heart-throb, an enthusiasm, a sentiment, a ministration of the soul."

Some believe that this incident is a variant account of that in Luke 7:36–50 [par. 112] in spite of the fact that the words of Jesus recorded in the two are utterly unlike in the form in which they now appear. These words in both cases, no matter under what circumstances they may have been spoken, are among the most precious and significant that ever fell from his lips.

This incident in the previous edition of this book was placed on Saturday evening; here it is assigned to Tuesday or Wednesday following. The earlier edition follows John [12:1, 2]; this, Mark [14:1–3]. The change is made in harmony with the view that John is not historical in the same sense as Mark [see par. 23].

250*a* (§ 97). THE LAST SUPPER OF JESUS WITH HIS DISCIPLES: MARK 14:12–26.—Vs. 12, "on the first day of the festival of Unleavened Bread": i.e., on the fourteenth of Nisan (Exod. 12:6). It would be well to read the account of the institution of the Passover and the method of its observance in Exodus, chap. 12. "Where do you wish us to go and make the preparations, etc.": a brotherhood like that of the twelve apostles would naturally, as a family, eat the Passover lamb together. Vss. 13–16: It is unnecessary to interpret these words of Jesus as indicating miraculous knowledge of the future. The use of the term "*my* room" probably indicates that he had some previous understanding with the owner of the house. This is supported by the fact that, in accordance with Jewish law (Exod. 12:3), Jesus must have chosen a lamb on the tenth of Nisan. "A man carrying a pitcher of water": There is emphasis on the word "man." Probably the bearing of a pitcher of water, ordinarily the work of the women, had been agreed upon as the sign of recognition. By these precautions Jesus was able to select the room for the Passover feast without disclosing its location to Judas in time for him to betray the fact to the priests.

Vs. 18: Between vs. 17, in which is mentioned the arrival of Jesus and his disciples in the upper room, and vs. 18 are to be introduced the words of Jesus in Luke 22:14–18, the dispute as to who was the greatest (Luke 22:24–30), and the washing of the disciples' feet (John 13:1–20).

Vs. 19: Nothing could better show the disciples' profound confidence in the words of Jesus. Though conscious of no determination to betray him, upon hearing his prediction each believed himself possibly the offender. How much they had gained in humility, in moral sensitiveness, and in their capacity for trust by close companionship with Jesus! (Cf. again par. 103*a*.) Doubtless Jesus had seen the disloyalty of Judas from its inception. The announcement of the traitor is general here, no one being mentioned by name, and vs. 20 does not make the announcement specific, for all "dipped" with him "in the dish." It was this fact that his own familiar friend who lived and ate with him should betray him that added not a little to the anguish of Jesus. Vs. 21, "alas for the man by whom the Son of man is betrayed": These words are to be understood not so much as indignant denunciation addressed to the other apostles as words of final sad appeal to Judas himself, whom Jesus would even then have saved from himself. So Judas probably understood them, for according to Matt. 26:25, "Judas said, 'Can it be I, Master?' " Jesus answered, "Yes," but not so that the rest heard him. Judas and Jesus were probably sitting near to each other.

Vs. 22, "blessed": i.e., blessed God, or rather (Luke 22:19), "thanked God." There will always be some question as to whether the memorial meal or custom now instituted by Jesus was derived from the Passover. On the whole, it seems most probable that it was the latter part of that feast. "Take this. It is my body": i.e., it represents my body, as today we say, looking at a picture, "This is my father." The form of the memorial instituted by Jesus is most significant. It was an everyday act—the breaking and eating of bread, and one which the inner circle had performed with Jesus hundreds of times (see Luke 24:30, 31, 35; John 21:4, 5, 9, 13, 14).

A poor boy had lost his mother, a widow who with his help had been struggling for years to support a large family of little children. A friend with whom he was driving noticed him repeatedly thrusting his hand into his blouse. When asked the reason he said, "I have a piece of Mother's dress in there, and somehow when I touch it she seems near to me."—Rev. W. M. Butler in *Sunday School Times*, October 20, 1906.

Vs. 23, "the wine cup": according to Paul (I Cor. 10:16; 11:25 f.) the "cup of blessing," so called, the third of the four drunk at the Passover meal. Vs. 24, "the agreement (covenant)": probably a reference to the new covenant (cf. I Cor. 11:25) of Jer. 31:31–34, with which it is associated as respects the significance of the blood. Compare also Exod. 24:5–8 where, as the symbol of life, blood sprinkled on the book of the law and on the people symbolizes a covenant between God and the people, they pledging themselves to obedience and he imparting to them his life. Jesus, shedding his blood in obedience to the will of God and in devotion to the interests of men, brings men, through the adoption of the same principle of life, into fellowship with God. In the word "shed," or "poured out," there is perhaps also a suggestion of the blood of the sin-offering, by the pouring-out of which on his behalf the sinner confessed his sin and sought forgiveness (cf. Lev. 4:34, 35; Matt. 26:28). Thus the death of Jesus is at one and the same time a revelation (*a*) of God's love, (*b*) of the sinfulness of human sin, and (*c*) of the possibility of forgiveness and reconciliation.

Vs. 25, "I will never drink, etc.": referring to his immediate death, and expressing his faith in a triumphant kingdom. Vs. 26, "a hymn": The Passover feast closed with chanting Pss. 115–18.

The fundamental idea of the Lord's Supper is remembrance of Jesus' self-sacrifice on behalf of men. By his words to his disciples Jesus made the bread and the wine symbols of the fact that he gave himself for men, dying that he might bring them into covenant fellowship with God.

The thought of communion and fellowship between the disciples, sharers in a common meal, and participating in common in the blessings that flow from Jesus' life and death, which naturally and inevitably grew up, has bulked large in the church and doubtless has been most efficacious in drawing Christians together. But it is well to remind ourselves anew that the fellowship of which the ordinance speaks is primarily fellowship with God.

By all means read carefully Paul's account of the Last Supper in I Cor. 11:23–28. It is earlier than Mark's. Rall (*The Life of Jesus*) has a good brief chapter on the Last Supper.

When, thro' all the scenes of life,
Hearths of peace and fields of strife,
Friends or foes together meet,
Now to part and now to greet,
Let those holy tokens tell
Of that sweet and sad farewell,
And, in mingled grief or glee,
Whisper still, "Remember Me!"

When diverging creeds shall learn
Toward their central Source to turn;
When contending churches tire
Of the earthquake, wind, and fire;
Here let strife and clamour cease
At that still, small voice of peace—
"May they all united be
In the Father and in Me."

—DEAN A. P. STANLEY[1]

250*b* (§ 97). LUKE 22:7–30.—Vss. 8–13: See par. 250*a*, but note that Luke gives the names of the two disciples sent to make arrangements for the Passover. Vs. 15, "I have greatly desired to eat this Passover supper with you before I suffer": Jesus' careful preparation for its uninterrupted observance indicated his great desire. For the love which prompted this desire see Luke 22:28–30; John 13:1, 34; 18:8, 9. Vs. 16, "until it reaches its fulfilment in the Kingdom of God": the reference is to the Passover, but the meaning, as of vs. 18 and of Mark 14:25, is very obscure. It is doubtful if we can now ascertain with certainty what Jesus' thought was.

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[1] Prothero, *Letters and Verses of Dean Stanley*, p. 403.

Vss. 25, 26 are almost identical with Mark 10:42–44; Matt. 20:25–27 (see par. 217). Vss. 28–30 are not to be taken literally as if the reference were to a political empire, but as a figurative representation of the certain and great reward for loyalty. The apostles had often been stupid, narrow, worldly, and even now on this last night of his life when his soul was wrung with agony and hungry for their sympathy, they had been quarreling about position (see vs. 24). Still he commends them for continuing with him in his trials. He sees the strength in their weakness. It was thus that he gained his marvelous power over them, showing that he knew them better than they knew themselves, and loved them better (cf. note on Mark 14:19 above). The remembrance of this commendation must have comforted the apostles and restored their self-respect after they had forsaken him and fled on the following day.

251*a* (§ 98). JESUS WARNS PETER: MARK 14:27–31.—These few verses contain the prediction of Jesus' desertion by the Twelve in his coming experience, of his resurrection and where he would be found after it, and of Peter's denial. The last topic appears in all four gospels in connection with an overconfident assertion of loyalty.

Vs. 27, "will desert me": Note the margin of the New Version, "caused to stumble"; their offense, that whereon they stumbled, was shortsightedness and feebleness, not petulance and pride. "The sheep will be scattered": The love of Christ sees in their departure from him in the hour of peril a scattering, not an abandonment; they are still his sheep and he their shepherd. The very next verse expresses his anticipation of their return. The loving shepherd will find the lost sheep (cf. par. 198; cf. also note on Luke 22:28–30 in par. 250*b*).

251*b* (§ 98). LUKE 22:31–38.—Vss. 31, 32: Notice that the pronoun "you" in vs. 31 is plural, referring to the whole company of the Twelve, while vs. 32 uses "thee" (R.V.), referring to Peter only; Goodspeed, "I have prayed that your own faith may not fail." Jesus foresees a process of testing, sifting out the good from the bad; he does not say that he has prayed that Peter may escape this process, but that his faith may not fail under it. It is peculiarly needful that he as the leader shall "keep the faith."

> In St. Luke's Gospel we are told
> How Peter in the days of old
> Was sifted;
> And now, though ages intervene,
> Sin is the same, while time and scene
> Are shifted.
>
> —LONGFELLOW, "The Sifting of Peter"

Vs. 32, "And afterward you yourself must turn and strengthen your brothers": Here again the far-seeing love of Jesus looks beyond the wavering conceit of Simon to the rocklike trust of Peter and comforts him with the thought of his future service for the church in which he shall not only stand himself but help others to stand firm.

> But noble souls, through dust and heat,
> Rise from disaster and defeat
> The stronger,
> And conscious still of the divine
> Within them, lie on earth supine
> No longer.
>
> —*Ibid.*

Vss. 35–38: These verses contain in figurative language Jesus' impressive warning to the disciples that they are approaching a time of extreme danger. That he actually meant that they should at once provide themselves with swords is improbable. Certainly he did not mean that they were to resist force with force (cf. John 18:11). Vs. 38, "here are two swords": This is an example of the narrow literalness of the disciples (begotten in part by the Jewish education of the day) which had so often vexed the soul of Jesus (cf. Matt. 16:5–12). Jesus' words, "It is enough" (R.V.), mean "enough has been said about the swords," not "there are swords enough." He cannot just now show them that they are taking him too literally.

252. Questions and Suggestions for Study.—(1) What proposal did Judas make to the enemies of Jesus? (2) What difference did this make in their plans? (3) What led Judas to this act of treachery?

(4) Describe Bethany and tell why Jesus went there repeatedly. (5) Describe the anointing of Jesus at Bethany. (6) How was it criticized by some? (7) How did Jesus defend it? (8) Review briefly the events of each day of the Passion Week. (9) In what month and on what day of the month did the Last Supper occur? (10) On what day of the week? (11) What was the Jewish Passover and what in brief the method of its observance? (12) What was the method by which Jesus designated for his apostles the place where he would eat the Passover with them? (13) Why was this method probably used?

(14) What prediction did Jesus make at the paschal supper concerning his betrayal? (15) How did the reception of this announcement by the apostles show their feelings and character? (16) What did Judas say and do at this time? (17) What contention according to Luke arose among the apostles? (18) Who did Jesus say should be greatest in the fraternity founded by him? (19) For what does Jesus commend his apostles, and what does he say shall be their reward?

(20) What did Jesus mean by the expression "This is my body"? (21) What significance did Jesus give to the wine? (22) What did Jesus mean by "This cup is the new covenant [agreement] ratified by my blood" (I Cor. 11:25)? (23) To what extent is the common term "Communion" appropriately applied to the Lord's Supper? (24) What has been the effect of this observance, viewed historically, on the Christian church? (25) What is its value in the life of the individual Christian today?

(26) What separate predictions as to the immediate future does Jesus make in Mark 14:27–31? (27) How in these predictions does Jesus show his generous and tender feeling toward his disciples? (28) How did Peter receive the prediction in regard to himself? (29) What is the sense in which the word "sift" is used in Luke 22:31, and what suggestion is there here for us as to our own spiritual life?

(30) Who had already been sifted out of the little company about Jesus? (31) How does Jesus warn his followers in Luke 22:35–38 of a change in their lives?

253. Problems To Be Looked Up and Discussed in the Class. —1. Why did not Jesus denounce Judas to his apostles?

2. Wherein was Peter better than Judas?

3. Was the woman who anointed Jesus praised for the expensiveness of her gift?

4. Are we always to follow our emotions in our giving?

5. A church is trying to decide between a beautiful stained-glass window as a memorial of a beloved pastor and a recreation-room for its boys. Which shall it be?

6. Why do we observe the Lord's Supper?

7. What is it to "eat and drink unworthily" (I Cor. 11:27, 28)?

8. How can one be a traitor to Jesus today?

254. Constructive Work.—Write chap. xxviii of your "Life of Christ," describing as intelligently and clearly as you can the plot of Judas, the anointing at Bethany (with Jesus' defense of it), and the events of Jesus' last hours with his disciples up to the departure from the room in which the Last Supper was eaten. Try to enter into and realize truly and vividly the experience of Jesus and the disciples on this memorable night.

255. Topics and Projects.—1. The sympathy of Jesus as an element in his power as a teacher, with further work on Project 41*a*.

2. This chapter marks a long step forward in the training of the Twelve. Aroused in mind by the extraordinary events of the last few days, they all sit down with Jesus to perhaps the most significant religious observance of their nation. Into this memorial observance Jesus puts a new meaning, teaching through objects of sense (the bread and wine) the deepest spiritual truths as to himself. Continue the Study of Project 42. Consult the chapter "In Memoriam" in Bruce, *The Training of the Twelve.*

3. The shelter of Jesus at Bethany was a home; the Last Supper was a family meal. Continue Project 48.

4. Project 56, with special reference to the use of money for the promotion of ideal ends.

5. Projects 35 or 36 are appropriate in connection with the memorial supper which Jesus instituted.

6. Project 49: The Christian ideal of service receives new emphasis in Luke 22:24–30, and in the object lesson accompanying it recorded in John 13:1–20.

7. Project 55: "The Figures and Comparisons Which Jesus Used To Describe Himself and His Work" (appropriate in connection with the symbols of the Lord's Supper).

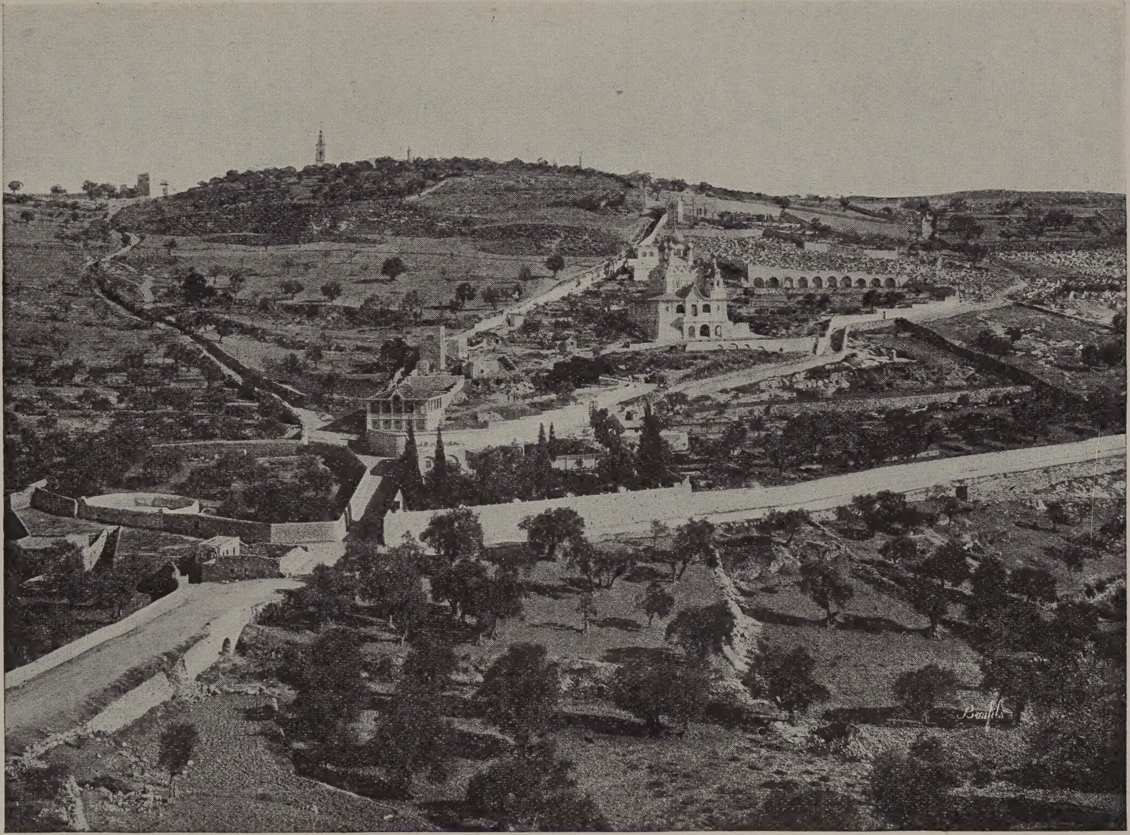
CHAPTER XXIX

THE ARREST, TRIAL, AND EXECUTION OF JESUS

256 (§ 99). Gethsemane			
	[Matt. 26:30]	[Mark 14:26]	
	Matt. 26:36–46	Mark 14:32–42	Luke 22:39–46
257 (§ 100). Jesus Is Betrayed and Arrested			
	Matt. 26:47–56	Mark 14:43–52	Luke 22:47–53
259 (§ 101). Jesus Is Condemned by the Religious Authorities for Claiming to be the Christ			
	Matt. 26:57—27:10	Mark 14:53–72 [Mark 15:1*a*]	Luke 22:54–71
261 (§ 102). Pilate Sacrifices Jesus to Popular Clamor			
	Matt. 27:[2] 11–31	Mark 15:1–20	Luke 23:1–25
262 (§ 103). Jesus Is Executed as a Political Offender			
	Matt. 27:32–56	Mark 15:21–41	Luke 23:26–49
263 (§ 104). Jesus Is Buried as the Disciples Scatter			
	Matt. 27:57–66	Mark 15:42–47	Luke 23:50–56*a*

256 (§ 99). Gethsemane: Mark 14:32–42.—The agony in Gethsemane is one of those events in the life of Jesus the meaning of which can be realized only after deep and quiet thought. In no other crisis of his life does Jesus appear more one of us, and at the same time more truly our Master. Vs. 32, "place called Gethsemane": i.e., an estate known as Gethsemane, or "the oil press." Its precise location is not known. We do know that it was on the slope of the Mount of Olives and that Jesus often went there with his disciples (Luke 22:39; John 18:1, 2). The traditional site is in a grove of very ancient olive trees on the western slope of the Mount of Olives, just above the valley of Kedron. Read Van Dyke, *Out of Doors in the Holy Land*, pp. 76–82, with the picture on the opposite page before you. "While I pray": Notice again the prayerful habit of Jesus, and cf. Matt. 14:23; Mark 1:35; Luke 5:16; 9:28, 29; 11:1.

Vs. 33, "began to feel distress and dread": Jesus had for months contemplated the certainty of a violent death, and had gone resolutely forward to meet it, but now that it was imminent and to result from a friend's treachery and the nation's rejection of him, its awfulness appalled him. Vs. 36, "this cup": i.e., his approaching death



THE MOUNT OF OLIVES AND GARDEN OF GETHSEMANE

and all it involved; dreaded, we must believe, because of the causes that led to it rather than the mere pain it involved. But it is not legitimate to read into the words any reference to bearing other men's punishments. It is a universal law that the good, because they are good, suffer from the sin of the wicked. Jesus dreaded suffering and death, not punishment. Punishment, as such, cannot be transferred from the guilty to the innocent. "Yet not what I please but what you do": Jesus in his agony could yet trust God as Father, and believe his will to be loving. Here is the true model prayer.

Vs. 37: Compare the boast of Peter only a few hours before. Notice Jesus' need of human companionship, both in bodily presence and spiritual sympathy. He had neither; this was a part of the horror of Gethsemane (cf. topic 4, par. 267).

> If God compel thee to this destiny,
> To die alone, with none beside thy bed
> To ruffle round with sobs thy last word said
> And mark with tears the pulses ebb from thee—
> Pray then alone, "O Christ, come tenderly!
> By thy forsaken Sonship in the red
> Drear wine-press, by the wilderness outspread,
> And the lone garden where thine agony
> Fell bloody from thy brow, by all of those
> Permitted desolations, comfort mine!"
> —MRS. BROWNING, "A Thought for a Lonely Deathbed"

Vs. 41, "Are you still sleeping and taking your rest?": an exclamation of surprise rather than an imperative. While Jesus had been struggling in agony, they had refused to give him the support even of wakefulness.

Luke 22:43, 44 do not occur in most of the best manuscripts, and are probably interpolated.

257 (§ 100). JESUS IS BETRAYED AND ARRESTED: MARK 14:43–52.—Vs. 43, "from the high priests, scribes and elders": i.e., probably from the Sanhedrin. The force was doubtless chiefly composed of the temple police (cf. Luke 22:52). The authorities evidently feared resistance, if not a popular uprising. Vs. 44: The use of a kiss as a means of betrayal seems especially to have shocked Jesus (Luke 22:48). Vs. 47: The impetuous disciple who attempted to defend him

is named in John 18:10. The question of Luke 22:49 may possibly have been suggested by the words of Jesus in Luke 22:36. The answer is contained in Matt. 26:52. This same verse of Matthew (26:52) contains this broad statement by Jesus: "For all who draw the sword will die by the sword." When Jesus uttered these words they seemed absurd, but today great nations are discussing them as sober truth; for the World War has made it clear that "if mankind does not end war, war will end mankind." Matt. 26:52 was the text of the sermon by Harry Emerson Fosdick, D.D., of New York in the Cathedral of Geneva, Switzerland, on September 13, 1925, the Sunday after the opening of the Sixth Assembly of the League of Nations. Vs. 49, "But let the Scriptures be fulfilled": These words imply Jesus' conception as to the true nature of his mission. He must show, by his submission, that suffering was a part of the messianic work as set forth by the Scriptures (cf., e.g., Isaiah, chap. 53; cf. also Luke 24:25–27, 44–46). Vs. 51: This young man is generally supposed to have been Mark, the author of this gospel. No other gospel contains it, and its insertion seems natural only as a personal reminiscence. We know Mark's mother had a house at Jerusalem which was a meeting place for the early church (cf. Acts 12:12).

258. THE ORDER OF EVENTS IN THE TRIAL BEFORE THE JEWISH AUTHORITIES.—In studying the account of the trial of Jesus it is necessary to bear in mind the fact that it consisted of two parts: the trial before the Jewish authorities, and that before Pilate. Each evangelist relates the Jewish trial in his own way, yet their variations are capable of explanation and the course of events was probably this: (1) Upon his arrest Jesus was hurried to the house of Annas for a preliminary and unofficial examination (John 18:12–24). (2) He was taken to the house of Caiaphas, where he was formally but illegally tried by the Sanhedrin, by which he was condemned (Mark 14:53–72 and parallels).

259*a* (§ 101). MARK 14:53–72. JESUS IS CONDEMNED BY THE RELIGIOUS AUTHORITIES FOR CLAIMING TO BE THE CHRIST.—Vs. 53, "all the high priests, elders and scribes": i.e., the entire Sanhedrin (cf. vs. 55). Vs. 55, "tried to get evidence": In Jewish courts if two witnesses brought the same evidence against a man, he was regarded as being under indictment. If, however, this evidence did not exactly coincide in every detail, no indictment could be found, and the prisoner was discharged. The enemies of Jesus therefore still lacked evidence sufficient to condemn him in the Sanhedrin. Vs. 58: The charge here brought forward is an instance of the failure of the priests. Jesus, to our knowledge, never uttered the words here quoted. The nearest approach to them is in John 2:19. Vs. 59, "even then their evidence did not agree": Had the Sanhedrin been proceeding according to its ordinary rules, Jesus must now have been released, for no indictment had been brought against him, since the testimony of the witnesses had not precisely agreed.

Vs. 60: In this situation, the high priest, instead of releasing him, resorts to further illegal methods: He attempts to compel the prisoner to testify against himself—something as much forbidden by law in Jewish as in American procedure. Vs. 61, "was silent": Jesus was evidently aware of his legal rights and refused to speak so long as no charge had been established against which he needed to defend himself. "Are you the Christ?": Matt. 26:63 gives the solemn formula with which the high priest introduced the question. Jesus could not be silent longer, though legally not obliged to answer. But something more than life was at stake (cf. Mark 8:35). Vs. 62, "you will all see the Son of Man, etc.": Again Jesus thinks of the coming of the kingdom, when his judges would themselves be judged.

Vs. 64, "blasphemy": Jesus had simply said he was the Christ. To the Sanhedrin, however, such a claim made by a deserted and helpless critic of Jewish messianic hopes, as Jesus seemed to them, might well merit the term, and instead of investigating to see whether his claim to be the Messiah was well or ill founded, they condemned him to death. Vs. 65: This outrageous physical abuse presupposed that Jesus was a condemned criminal. In itself this constitutes another illegal element in his trial. How illegal had been the proceedings is to be seen in that, according to Jewish law, it was forbidden (1) to try criminals in the night (they did, however, so far respect the law as to wait for the day before pronouncing sentence; cf. Luke 22:66); (2) to pass judgment of death before one night had elapsed after the trial; (3) to try criminal cases on the day before the Sabbath or a feast. "Prophet": i.e., prove your divine power by declaring while blindfolded who struck you (cf. Luke 22:64).

Vss. 66–72: Here comes the culminating act in Peter's denial.

But for an understanding of this we need to review again Peter's boast and Jesus' warning in Mark 14:27–31; Luke 22:31–34, his sleep in the Garden of Gethsemane, Jesus' renewed warning (Matt. 26:40), and his desertion (Matt. 26:56). But Peter after a little regains his courage and follows Jesus "at a distance" (Mark 14:54). John in a graphic passage (18:15–18) tells how Peter finally comes up to the house where Jesus is being tried and how he himself brings Peter into the house. Peter erred in heedlessness and overconfidence, and probably in companionship with the foes of Jesus. He was right in daring to enter the palace of the high priest, in getting near to Jesus, in his repentance, and in allowing the experience to sink into his soul (cf. I Peter 5:6–10). His disloyalty was an act of panic, not of deliberate purpose.

A most important addition to the narrative is contained in Luke 22:61, where it says that "the Master turned and looked at Peter." It is not strange that Christian poets have dwelt upon this dramatic and pathetic moment. Longfellow writes in "The Sifting of Peter":

> One look of that pale suffering face
> Will make us feel the deep disgrace
>   Of weakness;
> We shall be sifted till the strength
> Of self-conceit be changed at length
>   To meekness.

Mrs. Browning has written three sonnets on the subject, of which one, "The Meaning of the Look," is in part as follows:

> I think that look of Christ might seem to say—
> . . . . Did I yesterday
> Wash thy feet, my beloved, that they should run
> Quick to deny me 'neath the morning sun?
> And do thy kisses, like the rest, betray?
> The cock crows coldly. Go and manifest
>   A late contrition but no bootless fear!
> For when thy final need is dreariest
>   Thou shalt not be denied as I am here;
> My voice to God and angels shall attest,
>   *Because I* KNOW *this man, let him be clear.*

Peter did well to be near enough to Jesus to receive his look; and a man when tempted today to conceal the fact that he is a Christian cannot do better than to think of Jesus as present and looking him in the eye. It was that we might so think of him that Jesus instituted that feast of remembrance, the Lord's Supper (I Cor. 11:24). Participation in it has brought many a disloyal follower back to loyalty.

259*b* (§ 101). MATT. 27:3–10.—The quick revulsion of feeling on the part of Judas seems a remarkable testimony to the influence of Jesus. His life with the Master had not made him a loyal disciple but had made his conscience so tender that he could not be a successful villain. The contrast between his remorse and Peter's repentance makes an interesting study.

Vs. 6: a true picture of the Pharisee's soul—scrupulous about a trifle while hounding to death the Savior of the world (see, too, John 18:28; Matt. 23:23, 24). Vs. 7: Note here the origin and meaning of the term "potter's field."

260. THE ACCUSATION AND ORDER OF EVENTS IN THE TRIAL BEFORE PILATE.—The Sanhedrin could condemn, but it could not execute, a criminal. That was reserved, either with or without a new trial, for the Roman procurator, Pontius Pilate. In order to bring about a trial by this Roman, it was necessary to formulate a charge that merited death under Roman law. That upon which Jesus had just been condemned would have stood no more in the court of Pilate than that against Paul with Gallio (see Acts 18:12–17).

The charge actually preferred by the priests was that of lèse majesté or attempted revolution (Luke 23:2). Pilate convinces himself of the idleness of this accusation, and attempts to release Jesus, when he meets with the settled determination of the priests, and is at last induced to sacrifice an innocent man in order to protect himself from accusation before the Roman emperor.

This brief statement covers the essentials. The student should however be able to tell how each of the following episodes fits into the story: the dream of Pilate's wife, the public washing of Pilate's hands, the examination by Herod Antipas, the release of Barabbas, the scourging, the abuse and ridicule of the soldiers. For a vivid presentation see the play *The Trial of Jesus* by John Masefield, poet laureate of England.

261*a* (§ 102). PILATE SACRIFICES JESUS TO POPULAR CLAMOR: MARK 15:1–20.—Vs. 1: Pontius Pilate had been appointed by Tiberius as procurator of Judea in the twelfth year of his reign, i.e., 25 or 26 A.D. His administration was marked by severity, and he was regarded by Jews like Philo and Josephus as a bad governor and a bad man. The evidence they adduce, however, hardly supports these charges. He remained in office ten years, but was then sent by the procurator of Syria to Rome for trial, as an act of favor to the Jews and Samaritans whom he had treated severely. If tradition is to be trusted, he was punished by Caligula. Vs. 2, "Pilate asked him, 'Are you the king of the Jews?' ": The occasion of this question is supplied in John 18:29–31, which relates Pilate's demand for an accusation and the Jews' unsuccessful attempt to induce Pilate to sentence Jesus on their condemnation alone, and in Luke 23:2, which gives the Jews' charge against Jesus (see par. 261*c*). "Thou sayest [R.V.]": equivalent to "yes." Vss. 6, 7: The origin of this custom is not known. An interesting parallel is the custom which formerly prevailed in Massachusetts of pardoning a prisoner at Thanksgiving time.

Vs. 8, "A crowd of people came up": Hitherto Pilate has been dealing with the Sanhedrin. The crowd comes to plead for the procurator's annual pardon, and therefore joined the more aristocratic group in the courtyard of the palace. Vss. 9, 10: Note the appeal of Pilate from the priests to this newly arrived crowd. Evidently he expects that they will call for Jesus and thus relieve him from the alternative of either offending the priests or executing an innocent man. Vs. 11, "the high priests stirred up the crowd, etc.": They thus spoiled the well-intended but cowardly plan of Pilate. Vss. 13, 14, "crucify him": This is the cry of the mob, but not necessarily of the same people who had cried "God bless him" ("Hosanna") on the preceding Sunday. These may have been mainly Judeans, those men of Galilee (cf. John 12:12, 13). We must remember that throngs of Jews from all quarters were at Jerusalem during the Passover. Vs. 15: Note carefully that Pilate is handing over an innocent man to death simply to please the mob. "Flogged" ("scourged" R.V.): This was a common forerunner of crucifixion. The instrument used was a whip with leather lashes loaded with lead and iron. It cut the flesh to the bone, and sometimes itself caused death. It nearly killed Jesus. Vs. 16, "the governor's residence [R.V.: praetorium]": This building was probably close to, possibly formed a part of, the castle of Antonia, on the northwest corner of the temple area. Vs. 17, "dressed him up in a purple cloak": Doubtless some officer's or soldier's old cloak (cf. Matt. 27:28). Purple was the royal color. Vs. 18, "king of the Jews": It will be recalled that this was the charge brought against Jesus under which he died. The mockery was of the Jewish people as well as of Jesus.

261*b* (§ 102). MATT. 27:19–25.—These verses contain an important addition. Vs. 19: The belief in the importance of dreams was general among the Romans and Jews, even among the best educated of them, such as Pliny and Josephus. It seems to have been customary for the governors of provinces to be accompanied by their wives, although the senate attempted to check the custom. Vs. 24: This act of Pilate (publicly washing his hands) was intended to signify his belief that Jesus was being sacrificed to the popular will, and to disclaim all responsibility for his death. Vs. 25: The people accept the responsibility.

261*c* (§ 102). LUKE 23:1–25.—Luke's narrative contains two important additions to that of Mark: the accusation lodged by the Jews (vs. 2; cf. par. 260) and the account of the sending of Jesus to Herod Antipas (vss. 5–16). Vs. 2, "misleading our nation": i.e., urging it to revolt. "Forbidding the payment of taxes to the emperor": a specific act of revolt; but in fact the charge was absolutely false. "Claiming to be an anointed king himself": the acme of treason from the Roman point of view. It is this last element that attracted Pilate's attention (see Mark 15:2).

Vs. 6: Pilate had no jurisdiction over Galileans, unless they broke the peace of the province, Judea, over which he was procurator. Vs. 7, "to Herod's jurisdiction": Herod Antipas was tetrarch of Galilee and Perea, and consequently Jesus was his subject (cf. par. 142, 2). He was doubtless in Jerusalem to observe the Passover. Vs. 8, "He had heard about him" (cf. Mark 6:14–16; Luke 9:7–9). The whole of vs. 8 makes it clear that this impure and cowardly trifler looks upon his Master only as a curiosity, an entertainment; a little later (vs. 11) he is dressing him up in a "gorgeous robe" as a joke. The character of Herod is well portrayed in Masefield, *The Trial of Jesus*. Vss. 14, 15: These verses record Pilate's formal acquittal of

Jesus. He should therefore have released him. Vs. 16: Instead he attempted a compromise. By scourging Jesus he thought he would pacify the priests, and by releasing him he would satisfy his Roman sense of justice.

262*a* (§ 103). JESUS IS EXECUTED AS A POLITICAL OFFENDER: MARK 15:21–41.—Vs. 21, "coming in from the country": not necessarily from work. "Alexander and Rufus": doubtless two well-known members of the Christian community; possibly those named in Rom. 16:13 and Acts 19:33. "Cross": the most disgraceful and one of the most awful instruments of torture among the Romans. It was commonly made by crossing two pieces of timber, the upright being perhaps eight or nine feet long, and left standing permanently in the ground. The cross-bar was carried by the condemned man, and to it his hands were nailed or in some other way fastened. The body rested upon a peg driven into the upright post. The person thus punished ordinarily died from starvation and pain, not from any fatal injury. On the way to the place of execution the condemned man would be preceded by a herald bearing a piece of wood upon which was written the name of the crime he had committed. This would be nailed to the cross (cf. vs. 26). It was while Jesus, completely exhausted from his treatment at the hands of the soldiers, was thus being led to his death that Simon was met, and the words of Luke 23:28–31 were spoken.

Vs. 22, "Golgotha": The traditional site is under the Church of the Holy Sepulcher, but of late years many scholars favor the skull-like eminence just outside the present wall of Jerusalem (John 19:20; Heb. 13:12), in which is Jeremiah's Grotto (see Wilde's Bible Pictures No. 234). "The Place of the Skull": Probably with reference to the shape of the hill, though some think it was rather a place of execution where the skulls of criminals were allowed to remain unburied. Vs. 23: The drink offered Jesus was probably an anesthetic to dull his pain. Jesus refused it because he was unwilling to have his mind in any way clouded. Vs. 24: The clothes of the condemned man were according to custom given to the executioners. Vs. 31: "he cannot save himself": false in the narrow sense in which it was used (cf. Matt. 26:53) but true in a larger and higher sense (cf. John

12:27). See also the words of Caiaphas and the larger interpretation put upon them by John in 11:49–52.

Vs. 33, "darkness": It may not have been miraculous and was perhaps due to a storm of sand. An eclipse would be impossible, as the moon was full at Passover. Or it may be a poetical utterance intended to express the blackness of the sin which culminated in the crucifixion of the Son of God, and the fact that during these three hours Jesus was suffering the agony of body and mind that culminated in the first cry recorded by Mark (vs. 34). Vs. 34: The words are Aramaic, the language used by Jesus in daily speech, and occur at the beginning of Ps. 22. Jesus may have had this whole psalm in mind. Vs. 36, "common wine [R.V.: vinegar]": sour wine intended to strengthen and stimulate Jesus, not to dull his senses. Vs. 38, "And the curtain of the sanctuary was torn in two": The old mystery surrounding Israel's God had vanished; the age of types had passed; the Holy of Holies was opened to every believer (cf. Heb. 10:19–22). Vs. 39, "a son of God," not the Son of God. It was a heathen who uttered these words. He evidently thought of Jesus as a sort of demi-god, i.e., half-God, half man, like Hercules or Aeneas. For an expansion of what the captain said see Charles Rann Kennedy, *The Terrible Meek*.

Matthew (27:51–53) adds that saints left their tombs and after Jesus' resurrection appeared in the city. These verses are believed by many to have been added to the original narrative some years later by the early Christians to express in a graphic way their belief that Christians share in the resurrection of Christ. Vss. 40, 41: A most interesting mention of devoted, ministering women of whom we have heard before and shall hear again (cf. Luke 8:2). From a comparison of this passage with Matt. 27:56 and Mark 16:1 we infer that Salome was the mother of James and John (cf. Matt. 20:20).

262*b* (§ 103). LUKE 23:26–49.—Vs. 27: Note the number and the sympathy of the women and cf. Mark 15:40, 41. Vss. 28–31: Notice the persistent love of Jesus for his people, and his clear foresight of the horrors to which the Jews would be subjected by the Romans. Vs. 28, "weep for your children": Josephus, *Jewish War*, v. 10; vi, 3, tells how in the extremity of famine in the siege of Jerusalem Jewish mothers killed and devoured their own children (Jer. 19:8, 9). Vs. 30, "to the hills, Cover us up": The language is the highly figurative prophecy of Hos. 10:8. It is interesting to note, however, the literal fact that hundreds of Jews in the siege hid themselves in caves beneath the Jerusalem hills. Vs. 31 draws a comparison between the sufferings of Jesus and those threatening his people by the use of a current proverb; the green tree representing innocence like that of Jesus, and the dry tree guilt like that of the Jews who suffered in the siege.

Vs. 34. "And Jesus said, 'Father, forgive them for they know not what they do [R.V.; not in Goodspeed]' ": It seems a pity that the manuscripts do not allow us to regard these beautiful words as a genuine part of Luke's narrative. For we cannot fail to believe they represented the spirit of Jesus as well as that of the first martyr, Stephen (Acts 7:60). We can scarcely doubt that, though not from Luke's hand, they are truthfully reported. Vss. 39–43: This affecting episode of the conversation between Jesus and the criminal is recorded only by Luke. Vs. 42, "Jesus, remember me": He may have known of Jesus' deeds of love and power and his claim to be the Messiah; he certainly saw his divine patience on the cross and heard him utter words of forgiveness (cf. vs. 34). It was perhaps these words that encouraged him to ask the favor of Jesus. His attitude seems to have changed while on the cross, for Matt. 27:44 says that he earlier in the day reproached him. Thus Jesus when "lifted up" began at once "to draw men unto" him (cf. John 12:32). Vs. 43, "Paradise": According to Jewish thought, the abode of those belonging to the Kingdom of God (cf. vs. 42).

263*a* (§ 104). JESUS IS BURIED AS THE DISCIPLES SCATTER: MARK 15:42–47.—Vs. 42, "the Preparation": both for the Sabbath and the Passover (see Goodspeed's translation of John 19:31). Vs. 43, "member of the council": i.e., a member of the Sanhedrin. He was also wealthy (see Matt. 27:57). "Who was himself living in expectation of the reign of God": cf. Luke 2:25, 26, 38, with the notes upon them. For the participation of Nicodemus see John 19: 39. Vs. 46: The lateness of the hour—just before the stars appeared that should declare the beginning of the Sabbath (Saturday)—made any special preparation of the body impossible. This was, at least in part, postponed to the day after the Sabbath, our Sunday (cf. Luke 23:56; 24:1; Mark 16:1; yet see John 19:39, 40, where more details are given). "A tomb": For additional facts about the tomb see Matt. 27:60 and John 19:41. "Rolled a stone against the doorway of the tomb": Circular stone doors of tombs cut in the living rock are still to be seen in Palestine. Vs. 47: Note that the same women are mentioned in Mark 15:40 (cf. also Luke 23:55, 56). The suggestion is that these simple-hearted, affectionate women reverenced even the lifeless form of Jesus and wanted to be near it as long as they could.

263*b* (§ 104). MATT. 27:62–66.—These verses are important in their bearing on the proofs of the resurrection. They also show the nervous solicitude of the enemies of Jesus in making their work sure. Vs. 63, "After three days I will rise again": For this announcement publicly made see John 2:19–22; Matt. 12:38–40.

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264. QUESTIONS AND SUGGESTIONS FOR STUDY.—(1) Where and what was Gethsemane? (2) How had it been connected with the life of Jesus before this time? (3) Give an account of the events in Gethsemane before the appearance of Judas. (4) What caused Jesus' agony in Gethsemane? (5) How did Jesus gain and retain the mastery of himself? (6) How was he helped in this crisis by the habits of his spiritual life? (7) What are the chief elements in his prayer for deliverance?

(8) Give the incidents in the betrayal of Jesus, making the scene as vivid as possible. (9) What was Jesus' attitude toward the resistance attempted by his disciples? (10) Of what teachings of his was his conduct in this instance an illustration?

(11) How many trials did Jesus have? (12) Point out their illegalities. (13) What charges were brought against Jesus in the trial before the Sanhedrin? (14) What difficulty did his enemies have in proving these charges? (15) How was he finally condemned?

(16) Give in outline Peter's words and actions from Thursday noon until Jesus was arrested in Gethsemane. (17) Give them from the arrest of Jesus until the first denial. (18) How many times and under what circumstances did he repeat the denial? (19) What be-

sides the cock crowing brought him to repentance? (20) Reviewing the whole story, tell where Peter made mistakes. (21) Wherein was his conduct pardonable and wherein admirable?

(22) Tell some of the ways in which we may practically, though not in so many spoken words, deny Christ. (23) How may we avoid such weakness?

(24) Describe the feelings which in your judgment led to Judas' suicide. (25) Why did his sin have so different an issue from that of Peter?

(26) What sort of charge was it necessary for the Jews to establish before Pilate? (27) Give an account of the trial before Pilate, indicating the various efforts of the governor to secure Jesus' release. (28) What questions did Jesus answer? (29) What questions did he not answer? Can you suggest a reason for his silence? (30) What relation did Barabbas have to the trial of Jesus? (31) Who were the "multitude" referred to in Mark 15:15 and why did they prefer Barabbas to Jesus? (32) What finally induced Pilate to condemn Jesus? (33) What connection had Pilate's wife with the trial of Jesus? (34) What connection had Herod Antipas? (35) How do you explain the difference in his attitude toward Jesus and that of the women of Jerusalem? (Cf. Luke 23:8–11 and 23:27–29.)

(36) Describe punishment by crucifixion. (37) Describe the crucifixion of Jesus up to the time he was nailed to the cross, gathering together incidents from the different gospels. (38) What was the inscription over Jesus? (39) What mocking words were spoken to Jesus while he was on the cross? (40) Tell the story of the penitent robber. (41) How does this incident illustrate John 12:32? (42) Who of Jesus' disciples remained with him to the end? (43) In what respects may Jesus' sufferings and death show us how to suffer and die? (44) What has his policy of not opposing force by force already shown the nations of the earth? (45) What was the significance of the rending of the veil of the temple?

(46) What two influential Jews assisted in burying Jesus? (47) Describe his tomb. (48) How and why was it guarded?

265. PROBLEMS TO BE LOOKED UP AND DISCUSSED IN THE CLASS.—1. How do you explain the fact that Jesus deliberately chose Judas as an apostle? (See Luke 6:12–16.)

2. Why is it true that the good because they are good suffer from the sin of the wicked?

3. Why must all reformers expect opposition and misrepresentation?

4. Can you reconcile Jesus' statement that "all who draw the sword will die by the sword" (Matt. 26:52) with the winning of a war for conquest?

5. In what real sense was the taunt of the priests, "He saved others but he cannot save himself" (Mark 15:31), true?

6. Who was really responsible for the death of Jesus?

7. What does the death of Christ mean to you?

266. Constructive Work.—Write chap. xxix of your "Life of Christ," following the analysis at the head of the chapter. The text of this chapter is so full that it will be necessary to condense and abridge much. Be sure to include what is most essential, leaving out many details. Emphasize facts and words which reflect the feelings and characters of the principal personages in the story.

267. Topics and Projects.—1. The trial of Jesus in the light of the legal procedure in Jewish and Roman courts.

Innes, *The Trial of Jesus Christ;* Masefield, *The Trial of Jesus* (a play).

2. The Passion of Jesus in poetry (see Project 9).

See some of the best hymnals; Christina Rossetti; Arnold, *The Light of the World;* Longfellow, "The Divine Tragedy."

3. The Passion of Jesus in art (see Project 8).

See many of the references in par. 43.

4. The loneliness of Jesus.

F. W. Robertson, sermon under the foregoing title in *Sermons* (1st ser.); Hughes, *The Manliness of Christ*, Part VIII; Christina Rossetti, "None with Him," *New Poems* (ed. W. M. Rossetti).

5. Joseph of Arimathea and the Holy Grail.

Nutt, *Studies on the Legend of the Holy Grail.*

6. A review of Passion Week by means of the stereopticon (see Project 8*b*).

7. Project 31: "The Dramatization of Peter's Denial."

8. "The Influence of Jesus (see Projects 35, 36, and 40).

9. Project 51: "How Jesus Looked."

268. Review Questions.—(1) How many days are covered by the record of Part VII? (2) Give an account of the events of Sunday. (3) What was the purpose of the triumphal entry? (4) Name the events of Monday. (5) Name the chief events of Tuesday. (6) What is the most prominent thought of Jesus' discourses to the Jews on that day? (7) What is the theme of the great discourse to his disciples at the close of his last day in the temple? (8) What events precipitated Jesus' death? (9) Give the chief facts concerning Jesus' last Passover supper. (10) What happened in Gethsemane? (11) Give an outline of Jesus' two trials. (12) What was the real reason for his condemnation by the Jews? (13) By Pilate? (14) What is the most significant element of Jesus' suffering on the cross?

(15) Make out as accurately as you can a statement or diagram (perhaps on two clock faces) showing the time at which each important event took place between entering the "upper room" on Thursday and the burial of Jesus on Friday. (16) Who were the following (tell how each was connected with the events or discourses of the Passion Week): Mary Magdalene, Mary the mother of Jesus, Salome, a poor widow, Herod Antipas, Caiaphas, David, false Christs, a centurion, Pilate, Pilate's wife, Nicodemus, Barabbas, Alexander, Caesar (the emperor), Simon of Cyrene, women of Jerusalem, James the Younger, Joseph of Arimathea? (17) Which of the apostles are mentioned and in what connections? (18) What localities in the immediate vicinity of Jerusalem are mentioned? Locate each. What happened at each?

PART VIII

THE RESURRECTION

CHAPTER XXX

THE APPEARANCES OF JESUS AFTER HIS DEATH

269 (§ 105). The Resurrection Morning
Matt. 28:1–15 Mark 16:1–8 [9–11] Luke 23:56*b*—24:12
270 (§ 106). Jesus Appears to His Disciples at Emmaus
[Mark 16:12, 13] Luke 24:13–35
271 (§ 107). Jesus Appears to the Ten Disciples in Jerusalem
[Mark 16:14] Luke 24:36–43
273 (§ 108). Jesus Appears to the Eleven Disciples on a Mountain in Galilee
Matt. 28:16–20 [Mark 16:15–18]
274 (§ 109). Jesus Ascends to Heaven
[Mark 16:19, 20] Luke 24:44–53

269*a* (§ 105). The Resurrection Morning: Mark 16:1–8.—Vs. 1, "When the sabbath was over": i.e., in the evening, when the Sabbath, which closed at sunset, was over; Saturday evening, according to our way of reckoning. "Spices": in part at least fragrant oils (cf. II Kings 20:13), as is shown by the fact that they were to be used to anoint the body. Vs. 2, "on the first day of the week": Sunday. Vs. 4, "for it was very large": This clause might have seemed more natural at the end of the preceding verse; here it explains the surprised interest with which they saw that the stone was rolled away. Vs. 7, "say to his disciples and to Peter": The addition of the name of Peter is a touching instance of the thoughtful tenderness of Jesus. Peter is not disowned, as he might have thought he was, after cruelly denying his Master (cf. note on Luke 22:28–30 in par. 250*b* and the last part of Mrs. Browning's sonnet in par. 259*a*). "He is going before you to Galilee": cf. Mark 14:28; John 21:1; Matt. 28:16, 17. Vs. 8, "said nothing about it to any one": i.e., by the way, as they hurried on to bring the disciples word. "They were afraid": The marvelous sights they had seen greatly excited them, and they could hardly believe the words of the young man.

With these words the Gospel of Mark proper ends. Vss. 9–20 are probably by a later hand. Yet it is impossible to suppose that Mark intended to close his book with the words "they were afraid," giving no account either of the report of the women to the apostles or of the appearance of Jesus to any of his disciples. Either he was interrupted before he had completed his work, or, more likely, the closing leaf was destroyed by accident so early that no complete copy of the book has come down to us.

269*b* (§ 105). MATT. 28:1–15.—Vs. 1, "After the Sabbath, as the first day of the week was dawning": The meaning of the Greek of this verse is in doubt, and Goodspeed's translation differs from that of the Revised Version, which reads: "late on the Sabbath day." The difficulty of this rendering is that it seems to place the dawn of Sunday and perhaps the resurrection itself on the late afternoon of Saturday. Mark 16:1 would seem to suggest that the visit of the women described in Matt. 28:1 was connected with the preparation for anointing Jesus' body Sunday morning. Vss. 2–4 are evidently closely connected in Matthew's mind with the account of the posting of the Roman watch contained in Matt. 27:62–66. Vs. 9, "And Jesus himself met them, and said, 'Good morning!' ": The first appearance of Jesus recorded in Matthew. Vss. 11–15: This passage should be studied after a careful review of Matt. 27:62–66; 28:2–4. Vs. 14: For sleeping at their posts Roman soldiers were regularly punished by death. They might hope to "satisfy" the governor by a bribe as they did the guard (cf. Acts 24:26). Vs. 15, "this story has been current among the Jews": Justin Martyr, a Christian writer of the second century, says that the Jews spread this report by special messengers to every country. "Ever since": i.e., to the time when the Gospel of Matthew was written (cf. par. 20).

269*c* (§ 105). LUKE 23:56*b*—24:12.—Vs. 56, "they rested in obedience to the commandment": These words should be read in close connection with vs. 55 and the first clause of vs. 56. The commandment referred to is the fourth of the Ten Commandments (Exod. 20:8–11), and its mention here emphasizes the entire suspension of the busy preparation by the women of embalming material up to the very beginning of the Sabbath at sunset Friday evening. Chap. 24, vs. 1, "at early dawn": This and the corresponding expressions in Mark 16:2; John 20:1 emphasize the early hour at which the women started for the tomb and show their intense devotion to Jesus. It is literally true that the women were "last at the cross, first at the tomb." Vs. 3, "could not find the body": This, which is implied in all the accounts, is distinctly affirmed here only. Vs. 6, "while he was still in Galilee": for this teaching of Jesus see Mark 9:30–32. Vs. 10: cf. the list of names with that in Matt. 28:1; Mark 16:1; cf. also the note on Mark 15:40, 41 at the end of par. 262*a*. Vs. 11, "nonsense": The utter incredulity of the eleven at this time shows that only the clearest evidence would convince them of the reality of the resurrection. The fact that they were finally completely convinced, therefore, naturally makes our own belief in the resurrection more sure. Vs. 12 is not found in some ancient manuscripts and is omitted by Goodspeed (see the fuller account of this incident in John 20:3–10).

270 (§ 106). JESUS APPEARS TO HIS DISCIPLES AT EMMAUS: LUKE 24:13–35.—Vs. 13: Perhaps the most probable site of the place referred to by Luke is Khamasah, eight miles southwest from Jerusalem. Vs. 14, "they were talking together about all these things that had happened": This passage in Luke is the most valuable portrayal we have of the feelings of the disciples between the burial and resurrection of Jesus. Vs. 18, "Are you the only visitor to Jerusalem, etc.?" The implication is that, if he has not heard of these things, he is the only man, not only among the inhabitants, but even among the visitors to Jerusalem, that is ignorant of them. Vs. 19, "a prophet mighty in deed and word": Though the death of Jesus has shaken their belief in his messiahship, the disciples have by no means lost their faith in him as one sent from God. The intellectual difficulty springing from the shattering of an erroneous dogma has left them dazed and doubtful, but to Jesus himself their hearts still cling. How often this is true today!

Vs. 21, "but we were hoping that he was to be the deliverer of Israel": i.e., we had hoped that he was the Messiah, who would deliver the Jews from the Roman yoke. That hope expired just in the moment in which Jesus was doing the crowning work of the Messiah. "Why, besides all this, it is three days since it happened": The lapse of time seemed to make sure the end of their hope that the dead Jesus was the Messiah. Vss. 22, 23: cf. vss. 1–10.

Vs. 26, "Did not the Christ have to suffer": cf. Luke 9:22. Suffering and death were a necessity of his mission. This was one of the hardest lessons for his disciples to learn. Only when they were convinced that he had actually died and risen again could they believe that this was part of the career of the Messiah, and even then the idea that immediate temporal deliverance was a part of his mission did not die (cf. Acts 1:6).

Vs. 27, "he explained to them the passages all through the Scriptures that referred to himself": how inexpressibly precious would be a report of this discourse; how many perplexities it would solve! Yet, in fact, we have evidence enough to show what the general character of this discourse must have been. Its main point was (as vs. 26 suggests) that suffering and death and victory through death belong to the work of the Messiah, the servant of Jehovah. And this he probably proved not so much by pointing out specific predictions of himself as by showing this great truth, viz., that the righteous servant of Jehovah must suffer for his fellow-men whom he would save. This is clearly revealed in the Old Testament—so clearly that they ought to have seen it (vs. 25). In the Mosaic writings one side of this truth is set forth in Gen. 3:14, 15, and the career of Moses himself may have further served to illustrate it; in the prophets it is clearly set forth in such a passage as Isaiah, chap. 53. Vs. 29, "Stay with us [R.V.: Abide with us]": Though they do not yet know Jesus as their former friend (vs. 16), yet his attractive personality and his power to satisfy the needs of their souls have in two or three short hours so drawn them to him that they cannot do without him. Such is the experience of every open heart today, and Henry F. Lyte interprets these words as the cry of the soul of man:

> Abide with me: fast falls the eventide;
> The darkness deepens: Lord, with me abide:
> When other helpers fail, and comforts flee,
> Help of the helpless, O abide with me.

Vs. 30, "took the bread and blessed it": The familiar act, which they had probably often seen him perform, led them to recognize him. Vs. 33, "the eleven": evidently used conventionally for the band of apostles just as "the twelve" is used throughout the gospels. From John 20:19–25 it is clear that only ten were present, not only Judas but also Thomas being absent. Vs. 34, "had been seen by Simon": see I Cor. 15:5*a*. There is no account of this appearance beyond these two references to it.

271 (§ 107). JESUS APPEARS TO THE TEN DISCIPLES IN JERUSALEM: LUKE 24:36–43.—Vs. 36, "while they were still talking of these things": cf. vs. 35. Goodspeed omits here "Peace be unto you," retained in the Revised Version. It is the usual Hebrew salutation. Note, however, that all authorities retain the words in the parallel passage (John 20:19, 21). Vs. 37, "thought they saw a ghost": and so were frightened. Vs. 39, "look at my hands and my feet . . . . a ghost has not flesh and bones as you see I have": The question of the nature of Jesus' resurrection body is simply insoluble. Vss. 39 and 43 seem to imply that his body was just what it had been before, while vss. 31 and 36 seem to imply a new power to vanish or appear like a spirit (see "the doors were shut," in John 20:19). The purpose of the event is evidently to convince the disciples that it is a reality which they behold, and that that reality is their Master whom they had known before. This is the one conviction which the narrative is intended to convey.

272. THE ORDER OF EVENTS ON THE DAY OF THE RESURRECTION.—We have accounts of the resurrection not only in all four gospels but also in I Cor. 15:3–8. The last named is of great value not only because it is the very earliest we have but because it mentions at least three appearances not given elsewhere.

These five narratives are largely independent of one another and show striking diversity of statement. In one, announcement of the resurrection was made by two angels, in another by one; the announcement was made in one case to one woman, in another to a group of women; but in the appearances given by Paul in I Corinthians no women at all are mentioned. In Luke all the appearances given are in Judea, in Matthew and John in both Judea and Galilee, while in Paul's account no places are mentioned.

The accounts, though divergent, are not contradictory. No writer, for instance, claims that only the individuals he mentions were present or that he has given all the occasions on which Jesus appeared.

The differences are sufficient to show the diversity of sources which lie behind our gospels, and to render it probable that no one of these sources had full command of all the facts. Probably, also, they render impossible a chronological arrangement of the facts for the resurrection day which can be confidently affirmed to be the true one. A reconstruction of the data given by the Synoptic Gospels but leaving out Mark 16:9–20 and Luke 24:12 might be as follows:

All the women come to the tomb together, and, seeing the stone rolled away, enter the tomb, see the vision of the man (or men), and return and bring the disciples word; the women, as they return, are met by Jesus; while these events are happening the two set out to Emmaus, having heard only the first report of the women, but no news of the actual appearance of Jesus. This reconstruction takes each narrative at its face meaning, except that it assumes that the appearance of Matt. 28:9, instead of occurring, as the narrative naturally suggests, while the women are on the way to the disciples, happened after their message had been delivered. For "ran to tell" in Matt. 28:8 we in effect read "ran and told." Later in the day Jesus appears to the eleven, to Peter, and to the two going to Emmaus. The exact order of the last three appearances, however, is not certain.

273 (§ 108). JESUS APPEARS TO THE ELEVEN DISCIPLES ON A MOUNTAIN IN GALILEE: MATT. 28:16–20.—Vs. 16, "the eleven disciples went to Galilee": in pursuance of the command given them (Mark 16:7; Matt. 28:7, 10). "To the mountain to which Jesus had directed them": This appointment of a place of meeting is not elsewhere mentioned, nor can the location be determined. Vs. 18, "Full authority in heaven and on the earth" has been given to me: cf. Mark 2:10; John 5:26, 27; 17:2; and especially John 3:19–21. As the revelation of God he is for men the representative of the Father. By their attitude toward him men determine their destiny for this world and that which is to come, and to him all workers in the kingdom look for leadership.

Vs. 19, "Therefore go and make disciples of all the heathen": These words express the missionary spirit which is itself the spirit of Christ. Possession of saving truth carries with it the obligation to give this truth to those who do not possess it. The followers of Jesus, having found in him a Savior, and in his gospel a message of truth and salvation, can but give that message to all, even to the ends of the earth. The limitations of former times, even that imposed by Jesus himself (Matt. 10:5, 6), could not be other than temporary. "The man who wants to work for Christ must share the horizon of Christ; the man who truly stands beside the Son of God will see the world as he saw it. A young man of today must learn to think world thoughts in terms of the kingdom of Jesus Christ" (W. H. P. Faunce). As to the bearing of the "Great Commission" on one's life work see pars. 136*b* and 142, 4.

Vs. 20, "teach them to observe all the commands that I have given you": The work of the apostles—now such in a new sense—is to teach the kingdom and dominion of Christ. Note the prominence of teaching in the missionary work commanded by Christ. See also the phrase "make disciples," i.e., learners, in vs. 19. It is a most interesting fact that this aspect of missionary effort has gained greatly in emphasis in recent years and that America is doing more today toward teaching the world than any other nation. Vs. 20, "I will always be with you": Jesus is not to withdraw from his kingdom, or from active partnership with his disciples in the work which he has left them to do. As before his death he announced his return in the confidence that his work on earth was not yet done, so now he assures his disciples of his continual presence with them in their work. "To the very close (or consummation) of the age": i.e., to the end of that development through which the kingdom shall pass from feebleness to supremacy. The promise of Jesus' presence with his disciples and missionaries is still being fulfilled, as they carry on that leavening of society which will yet transform it into the Kingdom of God.

274 (§ 109). JESUS ASCENDS TO HEAVEN: LUKE 24:44–53.—Probably vss. 44–49 are best regarded as an independent record of words of Jesus spoken at different times in preparation for his coming ascension. The period during which they might have been spoken was forty days (see Acts 1:3).

Vs. 44, "the Law of Moses, and the Prophets, and the Psalms": This was the common Jewish division of the Old Testament scriptures; they designated as "Prophets" several books called by us historical, and under the title "Psalms" they included all the so-called poetical books and several historical. Vss. 45, 46: cf. Luke 24:25–27. Vss. 47, 48, "beginning at Jerusalem": This phrase, peculiar to Luke, by no means implies a restriction of the efforts of the apostles to their own people or capital city (a conception distinctly excluded by the preceding sentence), but emphasizes the necessity of making the city where Jesus had been put to death and where he had risen from the dead the starting-point for their world-wide work. For real and permanent results such a course was for many reasons the only possible one. "You are to be witnesses": This is central for the latter work of the apostles, both in Jesus' thought and in their own (cf. John 15:27; Acts 1:8, 21, 22; 2:32; 3:15; 4:33; 5:32; II Peter 1:12–18; I John 1:1–4). On vs. 49 cf. Acts 1:4, 5.

On vss. 50–53 see also Acts 1:6–14. Vs. 50, "as far as Bethany": Here the ascension seems to have occurred, from the slope, not the top, of the hill, from a secluded, not a public, place; see par. 249 and W. M. Thomson in *The Land and the Book*.

275. THE FACT OF THE RESURRECTION AND ITS SIGNIFICANCE.—In what sense the risen Jesus had a body, and what was the nature of that body, whether he could eat, and show them his hands and his feet, and yet appear and disappear at will—all these may be unanswered questions, but they are matters of little importance compared with the question whether Jesus lived after death as an individual still manifesting God's love. That he did thus live we have many and strong reasons to believe. Our gospels, despite all their differences in detail—differences for which we cannot account and which are not altogether to be harmonized—yet bear concurrent testimony to the confident belief of the Twelve that Jesus manifested himself to his disciples after his death. The testimony of the apostle Paul is here of peculiar significance. Writing as he did even before the earliest of our gospels was written, while nearly all the Twelve were still alive, himself a contemporary with Jesus, he brings us conclusive evidence that Peter and James and a multitude more confidently believed that singly and in large companies they had seen Jesus and had heard him speak.

The experience of Paul himself is also evidence of the utmost value. The apostle distinguished it from the visions he and others had. The risen Christ had appeared to him in such a manner that he immediately preached the faith he formerly had persecuted. And on this conviction, born of the testimony of others and his own experience, he based the gospel itself. Yet he himself speaks of a spiritual rather than a physical body. Flesh and blood, he said, could not inherit the Kingdom of God.

And finally it is to be said that the history of the Christian centuries confirms the essential fact of the resurrection. It is beyond all controversy that the early church built its arguments in its own defense, and in a sense its faith, on the evidence of, and testimony to, the resurrection. This does not establish the accuracy of the early record in its details, nor does it vouch for all the theories of the resurrection that have been held in the church, but it does argue against fraud, deception, hysteria, hypnotism, and other proposed explanations of the Christian faith. Historic Christianity itself is an effect which demands a cause, and to no cause can it be so rationally referred as to that which the early church accepted as an unquestionable fact, that the Christ who lived in Galilee and died on Calvary in some real way appeared to his disciples after his death.

276. QUESTIONS AND SUGGESTIONS FOR STUDY.—(1) How many of the gospels contain records of the appearance of Jesus after his resurrection? (2) What important testimony to the resurrection is found in the New Testament outside of the gospels? (3) What order of events for the resurrection day seems to you most probable?

(4) Why did the women come to the tomb? (5) What suggestion is there in the addition of the word "and Peter" in Mark 16:7? (6) What is the conclusion of scholars as to Mark 16:9–20? (7) What portions of the resurrection story does Matthew most emphasize? (8) What, Luke?

(9) Tell connectedly and as a whole the story which the soldiers who guarded Jesus' tomb would have told, if truthful, using the facts given in Matthew, chaps. 27 and 28.

(10) What were the two disciples talking about on their way to

Emmaus? (11) What do their replies to Jesus as given in vss. 17–24 show as to the view they entertained about him? (12) What as to the state of mind of the disciples between the burial and resurrection of Jesus? (13) What error in their conception of the Messiah did Jesus point out? (14) How did he show them their error? (15) What new feeling toward their traveling companion do the words "Stay with us" indicate? (16) What brought about this feeling? (17) How did Jesus become known to these disciples?

(18) What difficulty is suggested by the narrative as to the nature of Jesus' resurrection body? (19) What one fact was the appearance of Jesus on resurrection-day evening intended to convey to the apostles? (20) What appearances of Jesus later than the resurrection day are recorded in the New Testament?

(21) What is the meaning of Jesus' Great Commission to his disciples? (22) Does our duty in reference to the evangelization of the world rest solely upon this command, or would it be the same if we had no record of it? (23) What encouraging promise does Jesus give those who obey his command? (24) By what process is the world to be won for Christ?

(25) In telling about Jesus what unique advantage did the apostles have? (26) What gift was to come to the apostles after the ascension and before they entered on their witnessing work?

(27) What to your mind are the strongest proofs of the resurrection? (28) What in respect to the resurrection of Jesus is of the highest significance for Christian faith? (29) What relation did the resurrection have to the founding of the Christian church and the faith of its early members? (30) What relation has the fact of historic Christianity—the rise and development of Christianity—to the fact of the resurrection?

277. PROBLEMS TO BE LOOKED UP AND DISCUSSED IN THE CLASS.—1. What effect does the celebration of Easter have upon the church and the community?

2. Does a belief in the resurrection of the dead include a belief in the coming of buried bodies from graves?

3. What bearing does the Christian hope for life beyond death have upon morality?

4. Can you reconcile Matt. 10:5, 6 with Matt. 28:18–20?

5. Why did the disciples of Jesus need to begin at Jerusalem in their world-wide mission?

6. There has been and still is much difference of opinion as to how long a church in its efforts shall stay "at Jerusalem," or, in other words, how much it shall spend on itself, how much give to others. Can you give any guiding principles in this matter?

7. Why has teaching been an increasing factor in mission work?

8. Have you settled on your own part in meeting the needs of the world?

278. Constructive Work.—Write chap. xxx of your "Life of Christ," detailing the most important events of resurrection day in the order given in par. 272, and showing the part taken by the women, the disciples on the way to Emmaus, and the ten apostles in the evening. Then give the appearance in Galilee, the Great Commission, the circumstances of the ascension.

279. Topics and Projects.—1. A detailed statement of the events of resurrection day in order, with the record of each authority in parallel columns.

Burton and Mathews, *Life of Christ* (rev.), par. 281.

2. The effect of the resurrection on the Twelve in respect to their conception of the Messiah's work. Compare the evidence of the gospels as to their thought before the resurrection with that of the Acts and the epistles as to their later thought.

3. Easter in art (see Project 8*a*).

4. An easter pageant (see Project 34).

5. The historical basis of the belief in the resurrection of Jesus.

See Mathews, *The Gospel and the Modern Man*, chap. vii; Bowen, *The Resurrection of Jesus Christ;* Lake, *The Resurrection in the New Testament;* Orr, *The Resurrection of Jesus.*

6. The Great Commission in the light of today (see Project 53 with additional help there given).

7. How does Jesus become known to everybody everywhere? A natural inquiry in connection with Matt. 28:19, 20; Luke 24:48. See Project 38 and its auxiliary projects. Such a supplementary study ought to have gained in clearness and interest by the survey of Jesus' life which we have just completed. Select the subproject which

appeals most to you, and is best adapted to your present needs. For instance, if you are a student of language, 38*k* or 38*l* will be interesting; if you are a teacher, 38*m* or 38*n*.

280. REVIEW QUESTIONS ON THE WHOLE BOOK.—(1) Name the eight parts of Jesus' life. (2) What two gospels contain a story of the infancy? (3) What gospels tell the story of the Galilean ministry? (4) Which gospel gives the fullest account of the Perean ministry? (5) How did John the Baptist prepare the way for Jesus? (6) What development in the inner life of Jesus came with his baptism? What with his temptation?

(7) What did Jesus seek to attain in the Galilean ministry? (8) What were the methods by which he sought to accomplish this end? (9) How far did he succeed in these efforts? Describe the situation at the close of the Galilean ministry. (10) Describe the work of Jesus in the Perean ministry. (11) Characterize the work of Jesus in the Passion Week in relation to the Jewish leaders. (12) Describe his work in this period in relation to his disciples (13) What were the causes which brought about the death of Jesus? (14) Why was it the Romans who put him to death?

(15) When did Jesus first distinctly recognize himself to be the Messiah? (16) When did he first distinctly announce his messiahship to others? (17) When did he begin to foresee his death at the hands of the Jews? (18) When did he first predict his resurrection? (19) What was it in the life and teaching of Jesus that aroused antagonism to him? (20) Could Jesus have escaped rejection and death? (21) Why did he not do so?

(22) Name several of the great discourses of Jesus and tell the theme of each. (23) What did Jesus mean by the Kingdom of God? (24) By what means did he seek to found and develop it? (25) What means did he take to secure the continuance of the work which he began? (26) What sort of men did Jesus select for his inner circle? (27) What qualities did he strive to develop in them? (28) By what methods and processes did he strive to develop these qualities? (29) What were the greatest lessons in regard to himself and in regard to personal character which he taught them? (30) How far was Jesus' training of the Twelve successful? (31) What were Jesus' most prominent qualities as a teacher? Illustrate.

(32) What is the central thought of the moral teaching of Jesus? (33) What is the central idea of his religious teaching? (34) What conception of the mission and character of Jesus did he himself hold? (35) What is the relation of Jesus' character to his teaching? (36) What to you is the central significance of Jesus' life?

(37) Why is the teaching of Jesus authoritative for us? (38) What place in the history of the world is to be assigned to Jesus? (39) What place in the life of the world today?

O Lord and Master of us all!
Whate'er our name or sign,
We own thy sway, we hear thy call,
We test our lives by thine.

—WHITTIER, "Our Master"

SUGGESTED PROJECTS ON THE LIFE OF CHRIST

Many teachers are desirous of combining the project method of teaching with the use of a textbook which carries forward the subject of study with continuity. The two are not incompatible; side by side with the acquisition of facts and class discussion, and as a development from them, there may be interesting studies, investigations, activities of the project character.

In the following projects an attempt has been made to find something that will interest every pupil. That means that they are of studied variety, and it is hoped that they will suggest still others. It is not expected that all of them can be brought to completion in a week. Some of them may be prosecuted for a whole half-year, or even during the whole year that the book is being studied. But in order to keep up the interest and avoid discouraging mistakes, pupils having these long-continued projects should report to the teacher at frequent intervals.

It should be emphasized that the best results in this project-enterprise can be secured only when teachers are able and willing to give attention to individuals, for by its definition a project is an experience which an individual has projected and we cannot safely assume that the class *en masse* is entering into this experience.

The teacher should study how to give just enough help and not too much, and at just the right time. Get the learner to do all he can for himself. If you can enlist the pupil's interest and keep him happily at work, that is more important than precision in detail or finish of workmanship. These latter will come later. Remember that some of your pupils have never thought of study as something they do for themselves because they like it and want to accomplish a definite object.

While the greatest pains must be taken to secure the pupil's warmest interest, it must not be thought that this interest remains what it is at the start. It is the teacher's business to expand the student's interest and enlarge his horizon. Every project should be so conducted that it will create an appetite for something more and better.

For sample projects worked out in detail see pp. 271–74.

For a fine application of a project combining world-service with the construction of a life of Christ (cf. "Suggestions for Using the Book" under 5) see Shaver, *Church School Projects* (pp. 283–85).

INTRODUCTORY PROJECTS OF WIDE APPEAL

1. The expectation of the Messiah among the Jews and Jesus' response to it. Very early in this book we come upon this expectation which is carefully but briefly defined for us in par. 12. It was a constant influence among the Jewish people of all classes and shaped the career of Jesus. It challenges inquiry as to its origin, development, and different aspects. In studying it we should give attention first of all to what the Jews themselves said about it. (See pars. 12; 32; 35; 40; 41; 44; 46, 4; 49; 50; 64; 65; 69, 2; 70; 71; 72; 73; 77, 4; 161*a*; 218; 227.)

2. The construction of a harmony of the three Synoptic Gospels. Made by pasting into a blank book or prepared scrapbook accounts of the same events in the three gospels after the style of *The Student's Gospels*. This will require two copies of the gospels in the Goodspeed translation, which may be secured from the University of Chicago Press, Chicago, for 50 cents apiece.

3. A search for Christlike men and women. Find them in the Bible, in history, among men now living, in your community or family, in the best type of fiction. Do not overemphasize one Christlike quality. This project differs from 5. Remember that Jesus' character was distinguished by symmetry and balance. To start with, try to gain a true idea of what Jesus' character really was.

4. A project approach to the life of Christ through learning how inclusive it is. Reported in Shaver, *Church School Projects* (pp. 234–36), by Sadie E. Wood. Each of the class was asked what he wished to do for a life-occupation; then what qualities were required in that occupation. The next inquiry was to give the name of a man who illustrated these qualities. As the occupations, the qualities, and the individuals illustrating them were gradually presented, the question arose whether anyone ever illustrated all these qualities. This led to the mention of Christ and to study about him. For a different project approach to the life of Jesus but similar in springing from a conviction of its inclusiveness see Shaver, *Church School Projects* (pp. 215–17).

5. For six months make a record of acts and words reported in the press which manifest the spirit of Jesus. For instance, in the last part of January, 1926, the American liner "President Roosevelt" (Captain Fried), in a terrific storm, stood by the helpless British freighter "Antinoe" for four days and nights, and rescued all her crew, though she lost four boats and two sailors in doing it, and the same Captain Fried rescued all the crew of the "Florida" on January 23, 1929.

In the spring of 1930 appeared a volume of verse, *The Roosevelt and the Antinoe*, by E. J. Pratt, and a reviewer speaking of the author says, "It would be well if there were more of his ilk to attempt a permanent form for the many stirring events that fill the news pages year by year." Why shouldn't some of the young students of this book try it? Many of the world's noblest poems have been inspired by deeds that manifested the spirit of Jesus. How many can you find like Tennyson's "Charge of the Light Brigade" and John Hay's "Jim Bludso"?

6. Make a similar record of acts and words in your own community. (See Shaver, *Church School Projects*, pp. 245–47.) Note that it says simply "acts and words that manifest the spirit of Jesus." Some of them may be quite inconspicuous.

7. The general influence of world-history upon that of the Jews in the centuries immediately before Jesus.

Pars. 1–16, especially the references in 16 and in addition George S. Goodspeed's *Ancient History*, H. G. Wells's *Outline of History*, B. I. Wheeler's *Alexander the Great*, Mommsen's *Roman History*, Vol. IV, especially pp. 162–87 and 631–65; Klausner, *Jesus of Nazareth*, pp. 129–228.

8. The life of Christ in art.

Pars. 43; 48, 2; 215, 4; 267, 3; and in addition Hofer, *The Christ Child in Art, Story, and Song* (Chicago: Clayton F. Summy Co. $0.25); Burns, *The Christ Face in Art;* John la Farge, *The Gospel Story in Art*, 1913; Kappel, *Christmas in Art*, 1909.

The teacher, in guiding the pupil on this project, may well follow A. E. Bailey's *The Use of Art in Religious Education* (Abingdon Press, 1922).

8*a*. Christmas or Easter in art. The class or group might prepare and present a stereopticon lecture appropriate to Easter or Christmas to be given for the benefit of church school or church or community. Slides may be rented of the McIntosh Stereopticon Company, 549 West Randolph Street, Chicago (also sell film slides); the Workstel Studios, 117 West Forty-sixth Street, New York City; Sunday School Commission, 416 Lafayette Street, New York City. Many references given under 8 will be helpful.

8*b*. A quarterly review in the life of Christ by means of pictures. Where the group graded lessons are used, a stereopticon review might be provided for a whole department. Real works of art are often reproduced in stereopticon slides. A group from the life-of-Christ class might prepare this lecture. The slides might be selected in a conference of the whole group; one member might send for them to the nearest of the firms mentioned in 8*a* preceding; another might run the lantern; the others might prepare for public description of views assigned to each. (See pars. 225, 6; 267, 6.)

8*c*. Select and provide out of class funds (with the consent of the department concerned) pictures for the several departments of the church school: the baby Jesus to the beginners' department, the boy Jesus to the intermediate department, the man Jesus to the adult department.

9. The life of Christ in poetry and song. (Pars. 43; 55, 2; 267, 2; see also Miss Hofer's book under 8.)

9*a*. A Christmas exercise based on Miss Hofer's *The Christ Child in Art, Story and Song* (see 8 preceding). This exercise uses treasures of art shown by the stereopticon and combines them with stories to be told and gems of literature to be recited and songs to be sung. Its presentation might enlist a large class in the life of Christ (see 8*b*).

9*b*. The Good Shepherd in literature and art. (Par. 198; Elizabeth Miller Lobingier, *Stories of Shepherd Life;* the chapter on "The Shepherd" in Rihbany, *The Syrian Christ.* Well adapted for such class reproduction as is described under 9*a*.)

The Good Shepherd in literature:

Ps. 23; Ezek., chap. 34; Isa. 40:11; 53:4–9 (for the relation of John, chap. 10, to these Old Testament passages see Edersheim, Vol. II, chap. x); *The Song of the Syrian Guest* (published by Pilgrim Press); Milton, "Lycidas" and the comment upon it in Ruskin, *Sesame and Lilies;* Paul Laurence Dunbar, "O Li'l Lamb"; Sarah Pratt McLean Greene, "De Sheepfol' " (the last two are in E. C. Stedman's *American Anthology*). Find for yourselves the best hymns on the Good Shepherd.

The Good Shepherd in art:

Paintings by Plockhorst, Molitor, Carl Schönherr, and others. For reproduction and comment on these see list of books, etc., given in par. 43. See also Keystone stereograph "By the Side of Still Waters on the Plain of Jezreel."

9*c*. A program of Christmas carols by a group from the life-of-Christ class.

10. The geography of Palestine, especially in its influence on history and the habits of the people. (George Adam Smith's *Historical Geography of the Holy Land;* Kent's *Biblical Geography and History.*) A relief map should be used and small outline maps to be colored to represent elevation. Another chance to help others by a stereopticon lecture. Get slides from firms named in 8*a*. It is impossible to give all the paragraphs in which geography comes to the front; the following contain important suggestions or references: 13, question 26; 33; 48, 6; 89, 1; 108, 9; 134, 1, 2; 150, 1; 160, 1, 2, 3.

10*a*. The making of an electric map of Palestine to illustrate the life of Christ.

The Church School, August, 1924, p. 512; see also "A Map Making Project," Stevick in the *Church School Journal* (Methodist), August, 1926.

11. A tour of Palestine in pictures to illustrate the life of Christ; for places to buy or rent slides see 8*a*.

Consult G. A. Smith's *Historical Geography of the Holy Land;* van Dyke's *Out of Doors in the Holy Land;* Kent's *Biblical Geography and History;* Thomson's *The Land and the Book;* Fosdick's *A Pilgrimage to Palestine.*

12. The journeys of Jesus. Go through the Synoptic Gospels carefully, noting not only the longer journeys like that to Egypt but the shorter ones like that to Nain or those across the Sea of Galilee. In tracing the journeys use maps furnished by church-school supply-houses at 2 cents apiece (less in quantity). Verify from Littlefield's *Handwork in the Sunday School.*

PROJECTS IN DRAMATIZING BIBLE STORIES

Dramatic presentations have great educational values if they are really projects of the pupils who present them, i.e., if they choose the story to be presented, discuss the method of its presentation, look up the customs of the times, prepare the costumes, and, after trial, decide who can best take the various characters. These values are all lost if the drama is selected by some adult and the method of presentation and the assignment of the parts also determined and superimposed from above (see Elizabeth E. Miller's *Dramatization in the Church School*, pp. 4–7). This book and her earlier one, *Dramatization of Bible Stories*, may well be used as guides in working up the following projects. Indeed, Miss Miller suggests these as suitable for dramatization (*Dramatization in the Church School*, p. 61), and gives the reason for her choice of this material on page 8 of the same book.

PARABLES

13. The lost sheep (Matt. 18:12–14), par. 171*b;* also 198.

14. The unmerciful servant (Matt. 18:21–35), par. 171*b*.

15. The two sons (Matt. 21:28–32), par. 235*b*.

16. The ten bridesmaids (virgins) (Matt. 25:1–13), par. 244*b*. Very little talking, but the action, if it is done with care and dignity, is most effective.

17. The talents (Matt. 25:14–29), par. 244*b*.

18. The merciful (good) Samaritan (Luke 10:25–37), par. 180. The

study of this paragraph of the textbook will show where the emphasis is to be put in the little drama.

19. The friend at night (Luke 11:5–10), par. 186.

20. The rich fool (Luke 12:13–21), par. 188.

21. The wedding feast (Luke 14:15–24), par. 196.

22. The lost coin (Luke 15:8–10), par. 198. Very simple but effective.

23. The lost son (Luke 15:11–32), par. 198. Full of dramatic situations.

24. The unrighteous manager (steward) (Luke 16:1–13), par. 199.

25. The Pharisee and the publican (Luke 18:9–14), par. 208.

26. The minae (pounds) (Luke 19:11–28), par. 220.

27. The tenants (husbandmen) (Mark 12:1–12), par. 235.

STORIES ABOUT JESUS

28. Jesus blessing the children (Luke 18:15–17; Mark 10:13–16, noting especially the last verse, par. 210). Get the oriental setting through pictures, Bible dictionaries, or otherwise.

29. Feeding the five thousand (Mark 6; John 6). This dramatization is more difficult than most of the others, and all the facts must be very carefully studied. It is worth while, for the occurrence was pivotal in Jesus' life (see John 6:14, 15, 26, 60–68), par. 143.

30. Mary and Martha (Luke 10:38–42), par. 181.

31. Peter's denial (Luke 22:31–34; John 18:15–18; Luke 22:55–62; pars. 251, 256, 259*a* [last part]). Much will depend on picturing each graphic detail; that is why the scripture and comment upon it have been very carefully indicated.

32. The ministry of John the Baptist (Luke 3:1–20); pars. 64*a*, *b*, *c*, especially the comment on Luke 3:15, and pars. 69, 3; 138; 142, 1.

33. Jesus calling and setting apart his twelve apostles (Luke 5:1–11; 27–32; 6:12–16), pars. 83*a* and *b*, especially the first part of pars. 83*b*; 91; 103*a* and *b*. Could the group of apostles be given individuality by a conversation in which each shall say something characteristic, e.g., the Zealot talk angrily about Roman taxes?

(The proper presentation of the foregoing stories will require not only a careful study of the textbook in order to gain a strong and sure grasp on the facts as given in the Bible, but a study of the life of the people in Jesus' day [see pars. 10; 24*d*; 136*a*; 142, 6]. The Tissot pictures are valuable for the dress of the people. Grant, *Life and Times of Jesus*, and Hunting, *Hebrew Life and Times*, are books that deal with the life and customs of the people.)

FURTHER PROJECTS: DRAMATIC, HISTORICAL, SOCIAL, LITERARY, EDUCATIONAL, VOCATIONAL, MISSIONARY

Each of these projects has in view one or more of the following objects: (*a*) to give a firmer grasp of the character and objectives of Jesus Christ (see heading "Jesus" in index); (*b*) to influence the attitudes and daily behavior of the students using them; (*c*) to give a wider and deeper first-hand knowledge of the Bible itself; see note at the head of sample projects, p. 271.

34. The selection and presentation of a pageant for Christmas or Easter. The *Church School*, and its successor, the *International Journal of Religious Education*, have published many such pageants during the last ten years. The denominations have also published some good ones; others not so good. The *selection* of the pageant is an essential part of the project. It should be true to the facts, be well proportioned, have a high and definite aim and good literary quality. It should also be well adapted to your local circumstances and audience. The whole life-of-Christ class or a carefully chosen committee of it should consider and discuss the pageant from these points of view.

35. The influence of Jesus on the world's history and on the life of today.

Pars. 100, 3; 102; 103; 112; 117, 3; 215, 7; 250; 267, 8. Add to the references Glover, *The Jesus of History*, pp. 185–205, and *The Influence of Christ in the Ancient World;* also H. G. Wells's *Outline of History*, chap. xxix.

36. Prepare a drama, pageant, or series of tableaus on the influence of Jesus. Present this in public. An admission fee might be charged or a free-will offering taken, the proceeds to be given to some object that represents the spirit and influence of Jesus (see Project 35).

37. Fish and fishermen in the life of Jesus. This requires a systematic search of the four gospels. Be sure you get all the instances. After you have completed your study and drawn your conclusions as to the meaning of the facts, turn to the end of this project section where the study is worked out in detail as a guide in similar search projects.

38. How did (and how does) Jesus become known to everybody everywhere? In other words, how is the gospel (good news) spread? (Pars. 28, 1; 133, 5; 273; 274; 279, 7.)

38*a*. How did Jesus Christ become known before he appeared on earth? (Pars. 12; 44; 135*a*.)

38*b*. How was his birth made known and how was his ministry heralded?

38*c*. What were his own methods of publicity? (See Bruce Barton's *The Man Nobody Knows*, chapter on "His Advertisements"; Mark 5:18–20; pars. 179, 227*b*.)

38*d*. What were those of his apostles? (A study of the Acts and Epistles.)

When the number of those who had actually seen and heard Jesus was growing less, they saw that there must be a written record to preserve his history, and that this must be for all sorts of people—Jews, Greeks, Romans, etc. Hence the fourfold gospel. The following projects (38*e* to 38*i*) show how varied and rich it is. (Pars. 17–23.)

38*e*. A record of the mention of women in the Gospel of Luke. Given in detail at the end of this project section to show the sort of work intended. It should be complete as to number of instances and the passages found, but these need not be completely quoted. Then the facts should be interpreted. Finally, for completer view or interpretation, references may be looked up.

38*f*. Expressions indicating joy, satisfaction, success in achievement in Luke. There are twenty in the first chapter alone. (See chap. xii of this textbook and par. 117, 4.)

38*g*. Old Testament quotations in Matthew. (See pars. 20, 51; 55, 4.)

38*h*. Expressions of power, vigor, energy, impetuosity in Mark. Here are some of them: "heavens torn open," "the Spirit drove him out," "he cried out," he gives orders with authority even to the foul spirits and they obey him."

38*i*. Show how John in his gospel carried out the purpose given in John 20:31. Many of the incidents and addresses are somewhat long. Do not copy them, but describe them briefly by the most essential words.

After you have completed your studies of the separate gospels as directed in the five preceding projects, consult Goodspeed, *The Story of the New Testament*.

38*j*. The testimony of the Epistles to the life and teaching of Jesus. (Pars. 24*c*; 28, 3.)

38*k*. What must be done on approaching people who do not know the language of the gospels? A study of Bible translation: the Latin Bible, Luther's Bible, translation into Anglo-Saxon and English, the Revised and American Revised Bibles, recent Bible translations into English by individual scholars, Bible translation on the mission fields. This very large subject will need to be subdivided.

The American Bible Society, Bible House, New York City, publish a free booklet giving specimen translations in many languages, and Thomas Nelson & Sons, 381 Fourth Ave., New York City, give interesting free booklets as to the American revised Bible. See Shaver's *A Project Curriculum for Young People*, pp. 179–84. Goodspeed's *The Making of the English New Testament* is recent and interesting.

38*l*. The four-hundredth anniversary of William Tyndale, including a dramatization.

E. J. Goodspeed, "William Tyndale," *International Journal of Religious Education*, January, 1925; dramatization in the February, 1925, number of the same journal by Elizabeth Miller Lobingier. This is published free in leaflet form by the University of Chicago Press.

38*m*. The circulation and teaching of the gospels. What can be done for the 60 per cent of our population as yet unreached by the gospel? A study of church publicity, individual and mass evangelism, church surveys, men's clubs and classes, daily vacation church schools, week-day church schools, etc. (See pars. 227; 232, 3.)

Reisner's *Church Publicity;* Athearn's *Religious Education and American Democracy;* Bett's *The New Program of Religious Education.*

Which translation of the New Testament is in your opinion best suited to attracting the unchurched?

38*n*. Is the transfer of Jesus' *words* enough? Have his life, personality, and teachings ever been misunderstood or given a wrong emphasis? A study in the reinterpretation of Jesus' teaching.

See H. G. Wells on the Kingdom of Heaven in the *Outline of History*, I, 576 (one-vol. ed., pp. 499–505); Rauschenbusch's *Christianity and the Social Crisis*, and what Anna Rochester says of it, in *Religious Education*, February, 1925, pp. 46–50; Mathews, *Jesus on Social Institutions;* Shaver, *A Project-Curriculum for Young People*, pp. 179–84, "Young People and the Bible."

39. The Kingdom of Heaven as presented by Jesus. (Pars. 64*b;* 65; 78*a;* 79; 104; 120; 171*b;* 196; 206; 210; 211*a;* 227; 235; 247, 6; and others.) Begin with Jesus' first preaching, "Repent for the Kingdom of Heaven is at hand," and his prayer, "Thy Kingdom come," and go through all his teaching on this subject. Then summarize the main characteristics of the Kingdom and the laws of its growth.

40. The power of Jesus to draw men. (Pars. 78; 83; 89, 2; 91; 102; 109; 112; 113; 219; Luke 23: 39–43 with notes; Mark 15:39 with notes.)

41. Jesus as a teacher. (Pars. 104; 108, 7; chap. xii: pars. 120; 121; 122; 126, 2, 3, 4; 143; 185, 6; Luke, chaps. 11, 12, 13; par. 259*a*, last part; and others.) After consulting the foregoing passages and references read Horne, *The Master-Teacher*. If this study is too extensive, select one of

the following projects, making a list of the pertinent passages in the gospels and drawing definite conclusions from them:

41*a*. The sympathy of Jesus. (See pars. 110; 112; 134, 4; 170; 171; 208; 210; 219; 249; 250; 251.)

41*b*. Jesus as a story-teller (with a study of the parables). (Pars. 120; 121; 122; 126, 2; 215, 9; 244*b*.)

41*c*. Jesus' use of questions. (See par. 242*b* and search all the gospels.)

42. The choice and training of the Twelve. (Pars. 83*b*, 91; 103*a;* 104*a;* 108, 1, 2, 3, 4; 127; 136; 137; 143; 152; 153; 161–5; 169, 2, 3, 4, 5; 255, 2; 270; 273; 274; 279, 2.) After study of the passages and organization of the facts, consult Bruce's *Training of the Twelve.*

43. The world as a field for Christian service: a vocational project.

Sidney A. Weston's "Course for Seventeen-Year-Old Pupils," in the closely graded *International Lessons*, Syndicate ed., and especially E. L. Shaver's recent booklet, *A Christian's Life-Work*, published by the University of Chicago at 50 cents (less in quantity). A project of this character is also reported in E. L. Shaver's *Church School Projects*, pp. 225–27.

Such a project may well take six months or a year. (See pars. 136*b;* 142, 4; 162, last part; and many others.)

44. The influences among which Jesus grew up. (Pars. 1–16, 56–63, with the full references given; 80–82; 89, 1.)

Glover's *The Jesus of History*, chapter on "Childhood and Youth," is fresh and original; Hunting's recent book, *Hebrew Life and Times*, is designed to give a brief treatment for young people; and the recently published book, Wadhams' *Project Lessons on the Gospel of Mark*, is very elementary and provides for the reproduction of objects by pupils' handwork.

This project will be fascinating to many pupils and may well receive a liberal allotment of time. It will make the whole life of Jesus more real.

45. Food and meals in the gospels. First go through all the gospels and record every mention of food or meals; summarize the results. If you have taken Project 37, consider what light that project sheds on this. There is a description of the great dinners of the Jews in Edersheim's *Life of Christ* (II, 205–11). Many of the references under 44 will aid. Specific help is given in the Bible dictionaries under the captions "Food" and "Meals."

46. Jesus as an observer and lover of nature, including animals. Begin with a careful and complete list of all the instances where he observes and comments on nature. Find, for instance, twenty-four instances of such observation and comment on nature in Luke, chapters 11, 12, 13. What sort of observation does he show? What does he emphasize? (Glover, *The Jesus of History*, pp. 30–44, 55–58.)

47. Jesus as an observer and lover of all sorts of human beings. Follow the same method as in 46. What sorts of human beings does he notice and help? Are there among them children, babies, young men, old men, women, rich men, poor men, bad men, bad women, sick men, crazy men, despised men, foreigners? (See especially chaps. xii, xiv, xx, xxiii.)

48. Jesus and home life. Give every instance where Jesus comes in contact with it or comments upon it. "Home life" is a broad term; it includes eating, preparation of food, sleeping, family religion, weddings, funerals, the relationships of husbands, wives, children, family pleasures and ceremonies, etc. When you are in doubt as to meaning of oriental customs consult references in 44. When you are through with your own search and summary read Glover's *The Jesus of History* (pp. 34–40) and Beecher's *Life of Christ* (Vol. I, chapter on the "Household Gate").

49. The Christian ideal of service (rather than position, wealth, and authority) in its effect on business, social, and national life. (Pars. 44; 46, 2, 3; 65; 104; 162; 171*a;* 217; 238; 255, 6.) See also Shaver, *A Project Curriculum for Young People*, pp. 210–16, "A Christian View of Leadership."

50. Debate: *Resolved*, That the spirit and principles of Jesus require the entrance of the United States into the League of Nations. The project is closely connected in thought with 49. Read Fosdick's *Manhood of the Master* (chap. xi, "The Master's Spirit"). The literature on both sides of the foregoing question is voluminous and easily accessible. Be sure to read carefully first of all the Covenant of the League. (See pars. 227; 233, 6; 247, 5.)

51. How Jesus looked, in the broadest sense of that term. Did he look strong or weak, happy or sad? Did he show anger, reproof, disappointment, pity, joy, sympathy in his face? What clothes did he wear? Though we have no authentic portrait of Jesus, the means of answering the foregoing questions from the gospels is surprisingly full when we get at it. The writer has found about fifty passages which seem to him helpful. After collecting and organizing the facts, consult Beecher's *Life of Christ* (Vol. I, chapter on "His Personal Appearance"), T. R. Glover's *The Jesus of History* (pp. 45–50), Burns, *The Christ Face in Art.*

51*a*. Refute or confirm the following statements of H. G. Wells in his *Outline of History* (I, 574–75 [one-vol. ed., pp. 497–98]: "The lean and strenuous personality of Jesus . . . . , a penniless teacher who wandered about the dusty, sunlit country of Judea living upon casual gifts of food."

52. The origin and development of the hostility of the Jewish rulers to Jesus. (Pars. 2–6; 11; 64*b;* 90–100; 104; 118; 145; 155; 187; 190; 196; 234–38.)

53. The great commission in the light of today. (Pars. 152, 153, 273.) McAfee, *The Christian Message and Program;* Jones, *The Christ of the Indian Road;* Edward C. Moore, *The Spread of Christianity in the Modern World; Report of the Jerusalem Meeting of the International Missionary Council* (March 24–April 8, 1928) either in a 25-cent pamphlet or a series of seven volumes for $7.00. International Missionary Council, 419 Fourth Ave., New York City.

54. The reminiscences of Mary, the mother of Jesus, written out in the home of the apostle John in 40 A.D. Learn from the gospels and the Book of Acts the facts about Mary and John and the relationships between Mary and Jesus. Add from Jewish home life (Projects 44–48) some things which you know must have been true in the contacts with her eager, receptive son of a devout mother who "pondered things in her heart." What do you know about Bethlehem, Jerusalem, Egypt, Nazareth, that will give local color to the picture? Then give scope to your constructive imagination, restrained only by the facts and reason. The description of concrete things and the use of conversation make such writing more vivid.

55. The figures and comparisons which Jesus used to describe himself and his work. What conception do you think he wished to give by all these figures?

56. Jesus and the use of money. A very practical project for those who do not care for an abstract or literary one. But it has its ideal side, for Jesus was moved by the highest motives in his attitude toward material things. "Money" as used above means property, possessions of every sort. Scrutinize Jesus' acts and words very closely for anything that may guide us in the problems of getting, saving, giving. (See pars. 188; 195, 1; 199; 211*a;* 219; 220; 225, 5; 229; 233, 10; 247, 10; 249.)

57. The supreme project, the climax of all the others: *the adventure of the Christian life.*

Just as I am, young, strong, and free,
To be the best that I can be,
For truth, and righteousness and thee,
Lord of my life, I come.

It can hardly be too strongly emphasized that the foregoing list of projects is not final, but suggestive. Every leader or teacher should consider what others he may add, what he may subtract, and how he can modify these in order to fit his group more perfectly. The project principle demands flexibility. The leader will be helped by Shaver, *A Project Curriculum for Young People,* especially by pp. 185–89, "The Life and Teachings of Jesus."

SAMPLE PROJECTS, WORKED OUT IN DETAIL

These may be called projects of "search and record." This form of Bible study is commended to teachers. It stimulates careful observation rather than memory. It emphasizes the need of a basis in fact before opinion can be formed. It trains pupils not to follow external tags but to grasp reality; thus "parents" in Luke 21:16 and "married" in Luke 14:20 are really mentions of women; it is a modest beginning toward that fact-finding which in government, business, and religion are becoming more and more the basis of action.

The process may seem slow or trivial, but the results of well-chosen projects are worth while. See the conclusions of these two.

FISH AND FISHERMEN IN THE LIFE OF JESUS

Project 37

He called at least four fishermen to be his disciples: Andrew, Peter, James, and John. (See John 1:35–42; Luke 5:1–11. "I will make you fish for men," Mark 1:17.)

Peter and Andrew, and another apostle, Philip, were from Bethsaida (John 1:44), a word which means "fisher home." Simon Peter and Andrew had a house in the city of Capernaum, near Bethsaida. To Capernaum Jesus came to live with them and other fisher folk after his rejection at Nazareth (Matt. 4:13). It is called his "own city" in Matt. 9:1. In this city Jesus healed Simon's wife's mother (Mark 1:29–31).

What special honor was accorded to three of the four fishermen apostles? (Luke 8:51; 9:28, 29; Mark 14:33.)

"Which of you men when his son asks for a fish will give him a snake?" (Matt. 7:9, 10).

Kingdom of Heaven like a fishing net (Matt. 13:47–50).

Help of the fishermen disciples in rowing and the storm at sea (Luke 8:22–25).

The boy's lunch of five loaves and two fishes (John 6:8–13).

Peter walking on the water (Matt. 14:28–33).

Feeding of four thousand on seven loaves and a few small fish (Matt. 15:32–38).

Peter told to catch with a hook a fish to pay the temple tax (Matt. 17:24–27).

The risen Christ ate broiled fish before the disciples (Luke 24:41–43).

Seven disciples go fishing; after a night of fruitless toil, they see Jesus on the shore preparing a breakfast of bread and fish; by following his directions they catch a great number of fish (John 21:1–13).

The foregoing project might well be proposed to a boy fond of fishing.

See that he goes carefully through the gospels and ascertains *all* the facts independently (a little help may be given on the significance of Jesus' living in Capernaum).

When the facts are collected, see that he correlates and interprets them. What two methods of fishing are mentioned? What occupations connected with fishing (mending nets, rowing, cooking fish, eating fish). Why did Jesus select fishermen as his apostles?

After the facts are all collected and an earnest effort has been made to interpret them, but not before, a few choice references may be given to answer specific questions, viz.:

On why Jesus chose fishermen. (Thomson's *The Land and the Book*, II, 347–49; Annie Trumbull Slosson's *Fishin' Jimmy;* George Adam Smith's *Geography of the Holy Land*, pp. 462–63; van Dyke's *Out of Doors in the Holy Land*, pp. 253–55.)

What fish do they catch there now, and how? (Hastings' *Bible Dictionary*, and van Dyke's *Out of Doors in the Holy Land*, pp. 251, 252.)

For the meaning of Christ's cooking of the fish on the lake shore (John 21:1–13) see van Dyke's *Fisherman's Luck* (pp. 23, 24). For use of the fish as a symbol see any good description of the Catacombs.

For sympathetic treatment of the fisher's art see Izaak Walton's *The Compleat Angler*, and Henry van Dyke's *Fisherman's Luck*.

HOW MANY TIMES ARE WOMEN MENTIONED IN LUKE?

Project 38e

1:5–7, The righteous but childless Elizabeth.
1:13, "Elizabeth shall bear a son."
1:15, "From his very birth."
1:18, "My wife is advanced in life."
1:24–25, Elizabeth conceives and gives thanks to God.
1:26–38, The annunciation to Mary.
1:36, "Elizabeth is going to give birth to a son."
1:39–45, What happened to Elizabeth when Mary visited her.
1:46–55, Mary's song.
1:56, Mary stayed with Elizabeth about three months.
1:57–61, Elizabeth bears a son and gives him his name.
2:5–7, Mary gives birth to Jesus at Bethlehem.
2:16, The shepherds find Mary and the babe.
2:19, "But Mary treasured up all they had said and pondered over it."
2:27, The parents bring the child Jesus to the temple.
2:33–35, Simeon (Symeon) addresses Mary.
2:36–38, Anna (Hannah) the prophetess gives thanks.
2:41–47, With Joseph and Jesus, Mary goes to Jerusalem, loses Jesus, and finds him in the temple.
2:48–50, Conversation between Mary and Jesus.
2:51, "And his mother treasured all these things up in her mind" (cf. 2:19).
3:19, Herod reproved by John because of Herodias, his brother's wife.
4:25, 26, Widows in Israel; widow in Zarephath.

4:38, 39, Peter's wife's mother is cured and immediately waits on the men.

7:12–15, Jesus raised to life a widow's son and "gave him back to his mother." How many indications in the story of the mother's sorrow? How many of Jesus' sympathy?

7:28, "Born of women."

7:37–39, A sinful woman anoints Jesus.

7:44–50, He forgives her sins.

8:2, 3, Grateful women provided for Jesus with their means.

8:19–21, His mother (and his brethren) come to him in a crowd.

8:41, 42, 49–56, The raising of Jairus' daughter.

8:51 and 56, The maiden's mother.

8:43–48, Healing of woman with issue of blood.

10:38–42, In the home of Martha and Mary.

11:27, 28, A woman invokes blessings on Jesus' mother.

11:31, "The queen of the south will rise at the judgment."

12:53, "Mother against daughter, mother-in-law against her daughter-in-law," etc.

13:10–16, The infirm woman, "descendant of Abraham," cured.

13:21, The woman and the yeast.

14:20, "I have married."

14:26, "If anyone comes to me without hating his own father and mother and wife and . . . . sisters . . . . , he cannot be a disciple of mine."

15:8, 9, The woman and the lost piece of money.

16:18, "Everyone who divorces his wife," etc.

17:27, "People went on eating, drinking, marrying and being married," etc.

17:32, "Remember Lot's wife."

17:35, "Two women grinding together."

18:3–5, The insistent widow.

18:15, "People (i.e., mothers) brought babies to him."

18:20, "Do not commit adultery"; "Honor your father and mother."

18:29, 30, Eternal life for those who have left wife . . . . or parents.

20:28–35, "Now at the resurrection, which one's wife will the woman be?"

21:1–4, The gift of the poor widow.

21:16, "You will be betrayed even by your parents."

21:23, "But alas for women who are with child at that time or who have babes."

22:56, 57, A certain maid recognizes Peter.

23:27–29, "Women who were lamenting him."

23:49, The women from Galilee gazing at the cross.

23:55, 56, The same women preparing spices and perfumes.

24:1–11, These same women go to the tomb, find the body gone, are told he is risen by angels, tell the apostles; the names of three of the women.

24:22–25, "But some women of our number have astounded us."

How many times are women mentioned in Luke? Would you like to compare this with the number of times they are mentioned in Mark?

Does Luke show a similar familiarity with women in his other book, Acts?

In how many cases is the mention favorable? In how many, unfavorable?

Which of these women were helped by Jesus?

Which of them helped Jesus?

Why were women attracted to Jesus?

Which of these references contain allusions to the home life of Jesus' day?

Find interesting comment on this whole subject in Bruce Barton's *The Man Nobody Knows* (pp. 47–52), Glover's *The Jesus of History* (pp. 25–28).

INDEX OF NAMES AND SUBJECTS

This index is not intended for a concordance but in general as a guide to material contained in this volume additional to the Bible text and explanatory of it. To find discussion of Bible words and passages use a concordance in conjunction with the Index of Passages on p. 280.

In referring to passages found on more than one page, only the first page is mentioned if the treatment is consecutive. Italic figures refer to pages on which references to the literature of the subject are given. Note that reference is to pages, not paragraphs.

ALEXANDER the Great, 1, 2

ALEXANDER, WILLIAM, quoted on giving, 123

ALEXANDRIA, 2

AMERICAN home: compared with Jewish, 52; American attitude toward foreigners, 141

ANGELS, as guardians, 153

ANNAS, 232

ANNUNCIATION, 24

ANTIOCHUS, the Great, 2, 5; Epiphanes, 2, 3, 215

ANTIPATER, 6

APPERCEPTION, 107, *113*

ARAMAIC, 239

ARCHELAUS, 6, 41, 191

ARNOLD, EDWIN, quoted on the widow of Nain, 99

ARNOLD, MATTHEW, quoted on the Good Shepherd, 173

ART: nativity in, *33, 34;* history of Christian, *37;* the Good Shepherd in, Project *9b;* Passion of Jesus in, 243 and Project 8; life of Christ in, Project 8

BEECHER, H. W., quoted: on children, 182; on rich young man, 183; on anointing at Bethany, 221

BENEDICTUS, 31, 42

BETHANY, 162, 197, 221, 252; roads from, 198, 199

BETHHORON, battle of, 4

BETHLEHEM, 31, *33*, 39

BETHPHAGE, 197

BETHSAIDA, *134*

BOOKS, in Jewish house, 7, 8

BROOKS, PHILLIPS, quoted on Bethlehem, 32

BROTHERS, of Jesus, *53*

BROWNING, MRS. E. B., quoted: on a lonely deathbed, 231; on Peter's denial, 234

BUTLER, W. M., quoted on Lord's Supper, 223

CAESAREA PHILIPPI, 142, 149

CAIAPHAS, 232–35, 239

CALVARY, 235

CAPERNAUM, 74

"CATCHING" MEN, *79*

CHILDREN: love of, among Jews, 8; plays of, 100; study of, 104, 107, *113;* as representatives of God, 152; likeness to, 152, 182; in literature, *186;* greeting Jesus, 203

CHOICE and training of the Twelve, Project 42

CHRIST. *See* Messiah and Jesus

CHRISTLIKE men or deeds, Projects 3, 5, and 6

CHRISTMAS, Projects *9a*, *9c*, 34

CHRONOLOGY: of Jesus' life, 40, 63; of John the Baptist's ministry, 57

CHURCH and Kingdom, 144; Christian church as a source for the life of Jesus, 19; early church; How far did it attribute its own beliefs to Jesus? 217, *219;* a proof of the resurrection, 253

CICERO, 5

COLERIDGE, HARTLEY, quoted on the anointing of Jesus, 102

COMMISSION, Great, Project 53

CO-OPERATION, 82, 87

CORBAN, 131

COVENANT, 223

CRUCIFIXION, 238

Dalmanutha, 130

David, 24, 31; son of, 116, 189, 199, 209

Decapolis, 138

Demoniacal possession, 76, 115, 161, 164

Denarius, 208, 221

Discipleship, conditions of, 149

Divorce, teaching of Jesus upon, compared with that of the Pharisees, 181

Dix, W. C., quoted on Wise Men, 40

Dramatization, 217 and Projects 13–33 with introduction and conclusion; for Christmas or Easter. Project 34; for influence of Jesus, Project 36; of William Tyndale, Project 38*l*

Draw men, Jesus' power to, 40

Dress, of the Jews, 122, *128*

Easter: in art, Project *8a;* pageant, 34

Edersheim, quoted: on place of religion among Jews, 47; on the Sabbath, 48

Education: among the Jews, 8, 46; of family life, 47, 48

Electric map of Palestine, Project 10*a*

"End of the world," 216

Epistles, as sources for the life of Jesus, 19, *22*, Project 38*j*

Emmaus, 247

Ezra, 9

Faith, 116, 118, *118*, 143, 149, 177; power of, to heal the body, 161, *164*

Family, the, and religious work, 106, 112

Family life: among the Jews, 7; its educational influence, 47, 48

Fasting, 83, 88

Faunce, W. H. P., quoted on the horizon of Christ, 251

Fear, in Christian appeal, 57, 60

Feasts: of the Jews, 44, 48; of dedication 48, of the Passover, 48, 221–24; of Tabernacles, 48; of Purim 48

Fish and fishermen, Project 37

Food: clean and unclean, 132; "Food and Meals," Project 45

Fourfold life, for boys, 49, 52

Funerals, of the Jews, 99

Furniture, of homes, 7

Gadara, 115, 118

Galilean ministry, characteristics and results: of the first period, 86; of the second, 132; of the third, 154

Galilee, 71, 72, *79;* Sea of, 73, 74, *118*

Genealogies of Jesus, 24, 25, *30*

Gennesaret, plain of, 73, 130

Gentiles: their relation to Jesus, 98, 137–38, 251. *See also* Greeks and heathen

Geography of Palestine, Project 10

Gethsemane, 230

Golgotha. *See* Calvary

Goodspeed, E. J., *Story of the New Testament*, quoted, 14; *Translation of New Testament*, commented on, 49, 94, and in "Suggestions for Using the Book"

Gloria in excelsis, 31, 42

Gospel: defined, 15; how it is spread, Project 38

Gospels: in general, 15, 21, *22;* purpose and peculiarities of each, 15–18. *See* Matthew, Mark, Luke, John

Gould, E. P., quoted, 85

Gratitude, 179, 185, *186*

Greeks: influence of, 2, 11, 12, *13*. *See also* Gentiles and heathen

Grenfell, Wilfred, 145

Hall, Rev. C. H., quoted on Beecher's love of children, 182

Hall, G. Stanley, quoted on story-telling, 112

Harmony: construction of a, Project 2

Heathen, 123, 188, 239, 251

Herbert, George, quoted, 114

Hermon, Mount, 142, 146, 149

Herod Antipas, 6, 73, 124, *127*, 168, 237

Herod Philip, 6

Herod the Great, 6, *13*, 39–41

Herodians, 208

Herodias, 125

Hillel, 8, 181

Home life, Jesus and, Project 48

Hostility of Jewish rulers to Jesus, Project 52

Houses in Palestine, 7, 81

Hyrcanus II, 5, 6

Influence of Jesus, Project 35

Influence of world-history on that of the Jews, Project 7

Influences among which Jesus grew up, Project 44

Inner circle, character of Jesus', 75

JERICHO, 189, 190, 194

JERUSALEM: map of, 198; Jesus' prediction concerning, 199, 210, 215–17, *219;* prediction fulfilled, 239

JESUS: sources of his life, 14–20; the influences among which he grew up, 44–50 and Project 44; as a teacher, Project 41; sympathy of, Project 41*a;* power of, to draw men, Project 40; love of, for human beings, Project 47; method of training the Twelve, Project 42; use of parables, 110–13; teaching as to wealth, Project 56; ethical teachings, *113;* social teachings, 68, 208; conception of messiahship, 66, 69, 198, 209; influence of, Project 35, his spirit and its manifestation, Projects 5 and 6; methods of publicity, Project 38*c;* relation to the home, Project 48; love of nature, Project 46; how he looked, Project 51; reinterpretation of his teaching, Project 38*n;* his figures and comparisons to describe himself, Project 55; his loneliness, 231, *243;* relation of, to heathen, 123, 188, 239, 251; how he becomes known to everybody everywhere, Project 38 and subdivisions

JEWS: history of, 1–6; relation of, to Rome, 5, 208, 235; family life of, 7; children, care of, 8, 46–48; houses of, 8, 81; religious condition of, 9, 10; education of, 9, 10, 46–48; devout, *30,* 75, *76;* use of psalms and hymns by, *42,* 224; dress of, 122, *128;* expectation of the Messiah, Project 1; ideas of life after death, 175, 208, *212;* to be displaced by Gentiles, 207

JOHN THE BAPTIST, 25, 31, 55–58, *61;* last message of, 100; death of, 124; arrest of, 125; his reputation later, Mark 6:14–16, Luke 20:3–6; also Project 32

JOHN, GOSPEL OF: purpose and plan of, 17, 18, Project 38*i*

JOSEPH of Arimathea, 240, 243

JOSEPHUS, quoted: upon John the Baptist, 58, 125; upon the temple, 214; upon destruction of Jerusalem, 214, 219, 239

JOURNEYS, of Jesus, Project 12

JUDAISM, its downfall prophesied, 207–10

JUDAS MACCABAEUS, 3, 4, *13*

JUDEA: its government and religion, 1–5; wilderness of, 56, 64

JUDEAN MINISTRY, of Jesus, 78

KEDRON, valley of, 199, 230

KERIOTH, 220

KHERSA, 115

KING, JOHN, quoted on children greeting Jesus, 203

KINGDOM OF GOD (HEAVEN), Project 39

KINGSLEY, CHARLES, quoted on prudence, 105

KIPLING, RUDYARD, quoted, "Lest we forget," 181

LAW: instruction of children in, 8; devotion to, 9, 10; Jesus and the Jewish, *135*

LEAGUE OF NATIONS, Project 50

LEBANON, 138, 141

LEGALISM, 9, 10, 47, 49

LEPERS, 77, 179

LEVIRATE, 208

LINCOLN, ABRAHAM, quoted, 105, 153

LITERATURE: the Good Shepherd in, Project 9*b;* childhood in, 186

LONGFELLOW, quoted: on the sifting of Peter, 226; on Jesus looking at Peter, 234

LORD'S SUPPER. *See* Supper

LOWELL, quoted: on Wise Men, 40; on John the Baptist, 125; from "Sir Launfal," 162; on giving, 218

LUCIAN: as a source for the life of Jesus, 18

LUKE, Gospel of: purpose and character of, 16, 17; Luke and Paul, 17; value of Luke's Gospel, 21; record of Perean ministry in, 191; account of Fall of Jerusalem in, 217. *See also* Projects 38*e, f*

LUTHER, quoted on Jesus' boyhood, 44

LYTE, HENRY F., quoted from "Abide with me," 248

MACCABEES, 3–6. *See also* Judas Maccabaeus

MACHAERUS, 100, 125

MAGDALEN, 102

MAGNIFICAT, 27

MAPS, Projects, 10, 10*a,* 11, 12; p. 20; Bibliography and "Suggestions for Using the Book," par. 8

MARK, Gospel of, 14, 15, 55; 232, Project 38*h;* appendix to, 246

MARRIAGE and betrothal, 7

MARY, the mother of Jesus; her reminiscences, Project 54

MATTHEW, Gospel of, 16, 82, 91, Project 38*g*

MEALS, 101, 172, 207, Project 45

MESSIAH, second coming of, 214–16. *See* Jesus and Project 1

MESSIAHSHIP: Jesus' conception of, 66, 69, 198, 209; confessed, 142; proclaimed, 197; explained, 248

MESSIANIC EXPECTATION, Project 1

MESSIANIC PSALM, 34

MILTON, quoted on the temptation, 65, 67

MINAE, parable of the, 191

MIRACLES, 118, 130, 200, 201, 204

MISSION: of the Twelve, 121; work, 122–23, 128, 214, 215; of the Seventy, 160

MITHRIDATES, 5

MONEY, Jesus and the use of, Project 56

MOTLEY, J. L., quoted on William the Silent, 189

NAIN, 99

NATIVITY, in poetry, song, and art, *33*, *34*

NATURE, Jesus as a lover of, Project 46

NAZARETH, 25, 26, *27*, 120

NUNC DIMITTIS, 38, 42

OLD TESTAMENT, quotations from, 40, 47

OLIVES, MOUNT OF, 197–99, 214, 230, 252

ORAL TRANSMISSION, of the gospels, 14, 15, 21

ORDER OF EVENTS, in Matthew and Mark, 16

PAGEANT: for Christmas or Easter, Project 34; on influence of Jesus, Project 36

PALESTINE: map, frontispiece; history of, 1–6; religious condition of, 9, 10; geography of, Project 10; land and customs of, as a source for the life of Jesus, 19, 20; houses in, 81

PARABLES, 107, *113;* interpretation of, 110; why used by Jesus, 110

PASSOVER: method of observing, 221–24

PAUL: and Luke, 17; epistles of, as a source for the life of Jesus, 19, Project 38*j;* on Lord's Supper, 224; on resurrection, 252

PEACE, 32, 197–99, 205, 219, 232, Project 50

PENNY. *See* Denarius

PEREA, 159, 160, 164

PEREAN MINISTRY, characteristics of, 160, 191

PETER, the source of Mark's Gospel, 14

PHARISEES: rise of, 3–5; messianic psalm of, 34; hostility of, to Jesus, Project 52; laws of governing the Sabbath, 84, *88;* teaching of, as to divorce, 181; ethical teaching of, compared with that of Jesus, *113;* review and summary, 210, 211

PHILIP, son of Herod, 6, 125

PHOENICIANS, 137

PHYLACTERIES, 8, 48, 210

PICTURES: not in Jewish homes, 7; Bibliography; "Suggestions for Using the Book," par. 8 and pp. 20, *33*, *34;* for different departments of the church school, Project 8*c*

PIOUS, the, 3–5

PITKIN, HORACE, 145

PLINY, as a source for the life of Jesus, 18, 215

POETRY, nativity in, *33*, 42; life of Christ in, Project 9; Passion of Jesus in, 243 and Project 9

POMPEY, 5

PONTIUS PILATE, 167, 235–38

POUNDS. *See* Minae

PSALMS: of Solomon, 34; and hymns among Jews, *42;* use of, in Luke 1 and 2, *42*

PUBLICAN, 57, 82, 180, 190, 193

PUBLICITY, church, Projects 38*c* and 38*m*

QUESTIONS, Jesus' use of, 212 and Project 41*c*

QUOTATIONS FROM THE OLD TESTAMENT, 40, 47

RELIGIOUS CONDITION of Palestine, 9

RESURRECTION: attitude of Sadducees toward, 10, 208; state of the risen dead, 209; fact and significance of, 241, 247, 252, *255;* body of Jesus after, 249; order of events on day of, 249, *255*

RIHBANY, A. M., quoted: on filial obedience, 131; on Lord's Prayer, 165

RITUAL, among the Jews, 9

ROBERTSON, F. W., quoted: on sympathy of Jesus 190; on the monarchy of Christ, 199

ROME: rule of, 5; relation of the Jewish state to, 208

RUSKIN, JOHN, quoted, 153

RUTH AND BOOK OF RUTH, 24, 28, 29, 31

SABBATH: a day of joy in Jewish homes, 48; Pharisaic teaching as to, 84, *88*, 168, 172; time of beginning and ending, 240, 245, 246

SADDUCEES, 10, 208

SALOME: daughter of Herodias, 125, mother of James and John, 239

SAMARITANS, 123, 159, 179

SANHEDRIN, 2, 206, 209, 220, 231, 232, 240

SCHÜRER, quoted on Pharisees, 5

SCRIBES, 82; in general sense of religious teacher, 109

SCRIPTURES, 8, 9, 47, 248, 252

SEPPHORIS, 41

SERMON ON THE MOUNT, 93–95

SERVICE, Christian ideal of, Project 49

SEVENTY, mission of, 160

SHAMMAI, 9, 181

SHEKEL, 220

SHEPHERD, Good, in literature and art, Project 9*b*

SIEGFRIED, ANDRÉ, quoted on American pursuit of wealth, 36

SILENCE (and Solitude), in a well-rounded life, *80*

SILOAM, Tower of, 167

SMITH, G. A., quoted on Sea of Galilee, 74

SON OF DAVID. *See* David

SON OF MAN, coming of, 215–17, 219

SOURCES OF THE LIFE OF JESUS, 14–20, *22*

STANLEY, A. P., quoted on Last Supper, 224

STEREOGRAPHS or stereoscopic pictures, Bibliography and p. 20

STEREOPTICON lectures, Projects 8*a*, 8*b*, 9*a*, 9*b*, 10, 11 and p. 194

STEVENSON, R. L., quoted on prudence, 105

SUETONIUS, as a source for the life of Jesus, 18

SUPPER, the Last, 221–26, 228

SYMPATHY of Jesus, Project 41*a*

SYNAGOGUE: school of, 46, 47; service of, 120, *128*

TACITUS, as a source for the life of Jesus, 18

TALMUD, as a source for the life of Jesus, 18

TAYLOR, BAYARD, quoted, 83

TEACHER, Jesus as a, Project 41

TEACHING: of the Twelve, Project 42; as a part of mission work, 251

TEMPLE, 8, 25, 38, 52, 151, 213, 214, *219;* tax, 151; cleansing of, 201; plan of, 201

TEMPTATION: of Jesus, 64, 69, 130, 135, 145; of today, 68

TENNYSON, quoted on parables, 111

THOMSON, W. M., quoted on mangers, 31, 32

TIBERIAS, 73

TIBERIUS CAESAR, 57

TITLES TO DESCRIBE JESUS, Project 55

TRADES, among the Jews, 8, 9, 53

TRAINING, of the Twelve, Project 42. *See also* Teacher and Teaching

TRANSFIGURATION, 145, *149*

TRANSLATION, a study of Bible, Project 38*k*

TRIAL of Jesus: before the Jewish authorities, 232; was it legal? 233, *243;* before Pilate, 235

TRIUMPHAL ENTRY, 197

TWELVE, choice and training of, Project 42

TYNDALE, WILLIAM, as a Bible translator, Project 38*l*

TYRE AND SIDON, 137, 141

"UNPARDONABLE SIN," 106

VIRGIN BIRTH, 23, 24, *30*

VIRGIN MARY, adoration of, 52

VIRGIN'S FOUNTAIN, 26, 27

VOCATIONAL PROJECTS, 4, 43, 49, 53

WAR. *See* Peace

WEALTH. *See* Money

WELLINGTON, quoted on children, 153

WELLS, H. G., quoted on poverty of Jesus, Project 51*a*

WHITTIER, quoted: on Sea of Galilee, 74; on silence, 80; on "unpardonable sin," 106; "Our Master," 257

WIFE, position of, among Jews, 8

WISDOM OF GOD, 166

WORLD AS A FIELD FOR CHRISTIAN SERVICE, Project 43

WORLD-HISTORY, its influence on Jews, Project 7

INDEX OF PASSAGES SHOWING WHERE EACH SECTION OF THE FOUR GOSPELS IS CITED OR DISCUSSED

Page figures in light-faced type show where the passage is cited at the head of a chapter. Bold-faced figures show where the passage is discussed.

			PAGE
Matt.	1:1–17	23	**24**
	18–25	23	**27**
Matt.	2:1–12	38	**39**
	13–23	38	**40**
Matt.	3:1–12	55	**56**
	13–17	62	**62**
Matt.	4:1–11	62	**64**
	12, 17	71	**71**
	13–16	71	**74**
	18–22	71	
	23–25	91	**91**
Matt.	5:1–48	91	**93**
Matt.	6:1–34	91	**93**
Matt.	7:1–29	91	**93**
Matt.	8:[1]	91	
	2–4	71	
	5–13	98	**99**
	14–17	71	
	[18]	159	
	19–22	159	
	[18] 23–27	114	
	28–34	114	
Matt.	9:[1]2–8	81	
	9–13	81	
	14–17	81	
	[1]18–26	114	
	27–34	114	**116**
	35–38	120	**122**
Matt.	10:5–11:1	120	**122**
	[2–4]	91	
Matt	11:2–19	98	**101**
	20–30	159	
Matt.	12:1–8	81	**84**
	9–14	81	
	15–21	91	**91**
	22–45	105	**106**
	46–50	105	
Matt.	13:1–53	105	**108**
	54–58	120	

			PAGE
Matt.	14:1–12	120	
	13–36	129	
Matt.	15:1–20	129	
	21–28	137	
	29–31	137	
	32–39	137	
Matt.	16:1–12	137	
	13–20	142	**143**
	21–28	142	
Matt.	17:1–13	142	
	14–21	142	
	22, 23	142	
	24–27	151	**151**
Matt.	18:1–35	151	**152**
Matt.	19:1, 2	159	
	3–12	179	**181**
	13–15	179	
	16–30	179	**184**
Matt.	20:1–16	179	**184**
	17–19	188	
	20–28	188	
	29–34	188	
Matt.	21:1–11	197	**198**
	12–17	197	
	18–22	197	
	23–27	206	
	28–46	206	**207**
Matt.	22:1–14	206	**207**
	15–40	206	
	41–46	206	
Matt.	23:1–39	206	**210**
Matt.	24:1–51	213	**216**
Matt.	25:1–46	213	**216**
Matt.	26:1–5	220	
	6–13	220	
	14–16	220	
	17–30	220	
	[30]	230	
	31–35	220	

PAGE
Matt. 26:36–46..............230
47–56..............230
57–75..............230
Matt. 27:1–10..............230 **235**
[2]..............230
11–31..............230 **237**
32–56..............230
57–66..............230
Matt. 28:1–15..............245 **246**
16–20..............245 **250**

Mark 1:1–8.............. 56 **56**
9–11.............. 62 **62**
12, 13.............. 62 **64**
14, 15.............. 71 **71**
16–20.............. 71 **74**
21–34.............. 71 **76**
35–45.............. 71 **77**
Mark 2:1–12.............. 81 **81**
13–17.............. 81 **82**
18–22.............. 81 **83**
23–28.............. 81 **84**
Mark 3:1–6.............. 81 **84**
7–12.............. 91 **91**
13–19*a*.............. 91 **92**
19*b*–30..............105 **105**
31–35..............105 **106**
Mark 4:1–34..............105 **107**
35–41..............114 **114**
Mark 5:1–20..............114 **115**
21–43..............114 **115**
Mark 6:1–6*a*..............120 **121**
6*b*–13..............120 **121**
14–29..............120 **124**
30–56..............129 **129**
Mark 7:1–23..............129 **131**
24–30..............137 **137**
31–37..............137 **138**
Mark 8:1–10..............137 **139**
11–21..............137 **139**
22–26..............137 **139**
27–30..............142 **142**
31–38..............142 **144**
Mark 9:1..............142 **144**
2–13..............142 **145**
14–29..............142 **146**
30–32..............142 **147**

PAGE
Mark 9:[33*a*]..............151
33–50..............151 **152**
Mark 10:1..............159
2–12..............179 **181**
13–16..............179 **182**
17–31..............179 **183**
32–34..............188 **188**
35–45..............188 **188**
46–52..............188 **189**
Mark 11:1–11..............197 **197**
12–14; 20–25..............197 **200**
15–19..............197 **201**
27–33..............206 **206**
Mark 12:1–12..............206 **207**
13–34..............206 **208**
35–37..............206 **209**
38–40..............206
41–44..............213 **213**
Mark 13:1–37..............213 **214**
Mark 14:1, 2, 10, 11..............220 **220**
3–9..............220 **221**
12–26..............220 **221**
[26]..............230
27–31..............220 **225**
32–42..............230 **230**
43–52..............230 **231**
53–72..............230 **232**
Mark 15:[1*a*]..............230
1–20..............230 **235**
21–41..............230 **238**
42–47..............230 **240**
Mark 16:1–8[9–11]..............245 **245**
[12, 13]..............245
[14]..............245
[15–18]..............245
[19, 20]..............245

Luke 1:1–4.............. 14 **16**
5–25.............. 23 **25**
26–38.............. 23 **25**
39–56.............. 23 **27**
57–80.............. 31 **31**
Luke 2:1–20.............. 31 **31**
1–39.............. 38 **38**
40–50.............. 44 **44**
51, 52.............. 44 **49**

			PAGE
Luke	3:1–18[19, 20]	55	**57**
	21, 22	62	**63**
	21, 22[23a]	62	**63**
	23–38	23	**24**
Luke	4:1–13	62	**66**
	14, 15	71	**72**
	16–30	120	**120**
	31–41	71	
	42–44	71	
Luke	5:1–11	71	**75**
	12–16	71	
	17–26	81	
	27–32	81	
	33–39	81	
Luke	6:1–5	81	
	6–11	81	
	12–19	91	**93**
	[17–19]	91	
	20–49	91	**94**
Luke	7:1–10	98	**98**
	11–17	98	**99**
	18–35	98	**100**
	36–50	98, 220	**101**
Luke	8:1–3	98	**102**
	4–18	105	**109**
	19–21	105	
	22–25	114	
	26–39	114	
	40–56	114	
Luke	9:1–6	120	
	7–9	120	
	10–17	129	
	18–20	142	
	21–27	142	
	28–36	142	
	37–43a	142	
	43b–45	142	
	46–50	151	
	51–62	159	**159**
Luke	10:1–24	159	**160**
	25–37	159	**161**
	38–42	159	**162**

			PAGE
Luke	11:1–13	165	**165**
	14–36	105	
	37–54	165	**166**
Luke	12:1–59	165	**166**
Luke	13:1–9	165	**167**
	10–21	165	**168**
	22–35	165	**168**
Luke	14:1–24	172	**172**
	25–35	172	**173**
Luke	15:1–32	172	**173**
Luke	16:1–31	172	**175**
Luke	17:1–10	172	**176**
	11–19	179	**179**
	20–37	179	**180**
Luke	18:1–8	179	**180**
	9–14	179	**180**
	15–17	179	
	18–30	179	
	31–34	188	
	35–43	188	
Luke	19:1–10	188	**190**
	11–28	188	**191**
	29–44	197	**199**
	45–48	197	
Luke	20:1–8	206	
	9–18	206	
	19–40	206	
	41–44	206	
	45–47	206	
Luke	21:1–4	213	
	5–38	213	**217**
Luke	22:1–6	220	
	7–30	220	**224**
	31–38	220	**225**
	39–46	230	
	47–53	230	
	54–71	230	
Luke	23:1–25	230	**237**
	26–49	230	**239**
	50–56a	230	
	56b—24:12	245	**246**
Luke	24:13–35	245	**247**
	36–43	245	**249**
	44–53	245	**251**

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